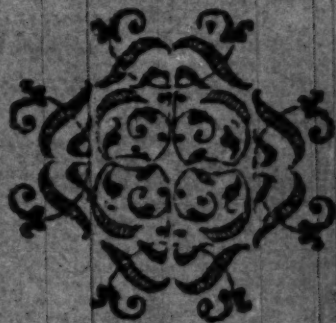


A TREATISE OF MELANCHOLY.

Contayning the causes thereof, and
reasons of the straunge effects it worketh in our
*minds and bodier: with the Phisicke cure, and
spirituall consolation for such as haue
thereto adioyned afflicted
conscience.*

*The difference betwixt is, and melancholy, with di-
uerse philosophicall discourses touching actions, and
affections of soule, spirit and body: the particu-
lars whereof are to be seene before
the booke.*

By T. Bright Doctor of
Phisicke.



Imprinted at London by
Iohn VVindet.

1586.

TO THE RIGHT

WORSHIPFUL M. PETER OSBOVRNE. &c.



Fal other practise of phisicke, that parte most commendeth the excellency of the noble faculty, which not onely releueth the bodily infirmity, but after a sort euen also correcteth the infirmities of the

mind. For the instrument of reason, the brayne, being either not of well tempered substance: or disordered in his partes: all exercise of wisdom is hindered: and where once vnderstanding lodged, wit, memory, & quicke conceit, kept residence, and the excellencie of man appeareth aboue all other creatures: there vnconsiderate iudgement, simplicity, and foolishnes make their seat, and as it were dispossessing reason, of her watch tower, subiecteth the nature of man vnto the annoyance of infinite calamities, that force vpon vs in the course of this fraile life, and baseth it far vnder the condition of brut beasts. The heart the seate of affection (and neither immoderate in temper, nor in figure or quantitie otherwise disposed then is expedient for good action) the seate of temperancie, of iustice, of fortitude and liberalitie, dayly practise of phisicke sheweth how much it is disposed and framed

THE EPISTLE.

med to mediocritie of affection wherein vertue consisteth, by such meanes as nature ministreth, and the phisitian her great steward according to her will, dispenseth where neede requireth: in so much that what reason bringeth to passe by perswasion and counsell, that medicine and other helpes of that kind seeme to worke by instinct of nature. The dayly experience of phrenies, madnesse, lunasies, and melancholy cured by this heauenly gift of God, make manifest demonstration hereof. The notable fruit & successe of which art in that kind, hath caused some to iudge more basely of the soule, then agreeth with pietie or nature, and haue accompted all manner affection thereof to be subiect to the phisitians hand, not considering herein any thing diuine, and aboue the ordinary euent, & naturall course of things: but haue esteemed the vertues themselues, yea religiō, no other thing but as the body hath bin tempered, and on the other side, vice, prophanenes, and neglect of religion and honesty, to haue bin nought else but a fault of humour. For correcting the iudgement of such as so greatly mislike the matter, and partly for the vse of manye that may neede instruction and counsell, in the state of melancholy, and affection of braine and heart, and would haue both to satisfie their own doubts, and to answere the prophane obiections of others I haue taken this paines to confute the absurde error of the one, and to satisfie the reasonable and modest inquirie of the other that seeke to be enformed I haue laid open how the body, and corporall things affect the soule, and how the body is affected of it againe: what the
disse-

DEDICATORIE.

difference is betwixt naturall melancholie, and that heauie hand of God vpon the afflicted conscience, tormented with remorse of sinne, & feare of his iudgement: with a Christian resolution according to my skill for such as faint vnder that heauy burthē. And that I might to the vttermost of my endeouour (as other busines would permit me) comfort them in that estate most comfortlesse, I haue added mine aduise of phisicke helpe: what diet, what medicine, and what other remedy is meete for persons, oppressed with melancholy feare, and that kind of heauines of heart. I haue enterlaced my treatise besides with disputes of Philosophie that the learned sort of them, and such as are of quicke conceit, and delighted in discourse of reason in naturall thinges, may finde to passe their time with, and know the groundes and reasons of their passions, without which they might receaue more discomfort, & greater cause of error. This I haue deliuered in a simple phrase without any cost, or port of words to a supposed friend *M.* not ignorant of good letters, that the discourse might be more familiar then if it had carried other direction it otherwise would bee. Change the letter, and it is indifferent to whom soeuer standeth in need, or shal make vse therof. I write it in our mother tongue that the benefit (how smal soeuer it be) might be more cōmon, & as the practise of all ancient philosophers hath bin to write in their own lāguage their precepts, whether concerning nature, or touching maners of life, to the end their country mē might reape the benefit with more ease, and seeke rather for sound iudgemēt of vnderstanding, thē for vaine

THE EPISTLE

ostentatiō of strange tounge : which is also followed in translations: so I tooke it meetest to impart these points of philosophie, & phisick in English, to the end our people, might acquaint themselves with some part of this kind, rather then with other friuolous discourses, neither profitable to vse, nor delectable to the vertuous, & wel disposed mind. This my slender endeouour I dedicate to your name right worshipfull M. Osbourne, to whom besides I am particularly beholding, your fauouring of vertue, & learning in certain of my acquaintance, hath moued me to giue this signification how ready learning is to honor her fauorers: she hath many daughters, & they be all knit in loue: betwixt them there is neither enuy nor ielousie: where one is honored & receiueth entertainment, there all congratulate without detractiō: & euē as in a dark night one star breaking out of a thick cloude, deliuereth a far more cheereful & comfortable light, then if it shone with many in a clere euening: so this vertue hath the more grace, & beauty in you, insomuch as almost all such planets haue a long time bene eclipsed, or quite fallen out of their spheres, to the great discomfort of such as trauel in this kind of night works, & busy themselves at the lamps & are careful to vphold the society of mankind by learning and instruction. There be a few that shine with you, their honour grounded vpon vertue, shal stand for euer: the Muses haue their names in perpetual record: & I in their names performe this duty vnto you as I haue declared Fare you wel: from litle S. Bartlemewes by Smithfield the 23. of May. 1586.

A lover of your vertue, T. Bright.

TO HIS ME- lancholick friend M.



Although deare M. your letter full of heavines, and uncomfortable plaintes, hath in such sort affected me, that (as it saireth with a true harted friend) your affliction draweth me into the fellowship of your mournful estate. Whereby I am faine to call for such supporte, as reason ministreth to wise men: and am compelled as it were to put bit into the mouth of my ouer vehement affection: and giue checke as much as my strength serueth vnto my passion somewhat in this behalfe unruly. Yet albeit our cases are not equall, in so much as the griefe is not so sensible to me as to your selfe, whom it hath (I perceiue) entred to the quicke, not onely of bodely sense: but hath passed deeper, and fretted the tender sinewes of the soule and spirit: yet I say, for as much as such is the gracious providence of our God, and the manyfold graces of his bountifull hand vnto men that scarce appeareth any calamity, but if time be taken and opportunitie laide hold on, helpe and release doth as readily present it selfe, to the comfort of such as trauaile vnder the burthen, as affliction is readye to charge them: and considering on whom this kinde of crosse is fallen: vpon a man exercised in the studie of pietie, and a practiser of the same, and one not ignorant of the precepts of philosophie, whereby worldlye men, & such as are destitute of the knowledge of God, stay themselves in such cases, which as it serueth them

but slenderly and is but a readen staffe, to beare up so heavy a burthen, being otherwise voyde, and unfurnished of the heavenly grace, so may such philosophicall and humaine precepts, and consideration of naturall causes, and euentues, stand him in stead, who resteth not wholly thereon, but leaneth upon the maine pillar of Gods promises, of mercy and grace, and waiteth with patience the appointed time of his release. These considerations to be sown in you, gine me consolation and the rather inable me to comforte you my deare friend, whose soule I perceauē panteth with heat of that flame, which most nigh you say in your feeling approcheth unto those tormentes described where the worme dieth not and the fire goeth not out, whereof althougħ you seeme presently to feele the anguish for a time, yet haue comfort and attend the happie issue, which doublesse is the raising up againe and more high aduancement into the assurance of Gods loue and fauour. For as of all mettalls gold is tryed with most vehement heat, and abideth the oftēnest hamering of workemen for the refining, which being once fyned serueth for the seate of the Diamond, and for matter of precious vessels to the royall furniture of the tables of potentates and princes: so now euen that heavenly refiner, holdeth you in this hote flame for a time, till being purified and cleared from that drosse of sinne which cleaueth so fast, to our degenerate nature, you may make hereafter a more glorious vessell, for his seruice and honour of his heavenly maiestie. Your request is not onely that I should minister vnto you, what my slender skill either in diuinitie or phisicke may afford, but that I would at large declare vnto you the nature of melancholie, what causeth it, what effectes it worketh, how cured, and farther to lay open, what soeuer may serue for the knowledge thereof.

thereof, with such companions of feare, sadnesse, desperatio, teares, as follow that mournefull traine, yea of times, vnbridled laughter, rising not fro any comfort of the hart, or gladnes of spirit, but from a disposition in such sort altered, as by error of conceits, that gesture is in a counterfet maner bestowed vpon that disagreeing passion, whose nature is rather to extinguish it selfe with teares, the asswaged by the swete breath of chearefulness, otherwise to receiue refreshing: This your request chargeth me with that, wherto if my skill reacheth not, yet my good wil & prompt mind, both in respect of your estate, whose griefe I pittie & desire to mitigate, & the complaintes of diuerse others also oppressed, drawe me, that both they & you knowing the grounds of these passions: what part nature hath in the tragedy, & what conscience of sinne driueth vnto. how one nourisheth another, how ech riseth, & the seuerall meanes, both of preventing & cure of ech, the desperate discouragemēt, which rise of the body & mind thus afflicted may be at the least mitigated, & some light giue to the soule, stirring in the dark midnight of ignorance, distracted with doubts & pensiue thoughtes of dispaire: wherein I haue copiously entreated of these pointes, that both you might be the more comforted & satisfied by plenty of discourse, & being a matter fixing your humour, you might haue wherewith to passe the time with more contentmēt. Therefore as your griefe wil giue leaue and respite thereto, you may here know & learne that, which you desire to know in this case, whereof if by Gods blessing you may make vse to your comfort, I shal ioy in my paines and you against other times of tryal, by this experience, may haue cause of more hope of release, & comfort in heauines, then through the terror of this strange affliction you presently feele.

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THE CONTENTES OF
the booke according to the
Chapters.

HOW diuersly the word melan-
choly is takē. Cap. 1. pag. 1

The causes of naturall me-
lancholy, & of the excesse ther-
of. Cap. 2. pag. 3.

Whether good nourishment breede
melancholy by fault of the body tur-
ning it into melancholy, and whether
such humour is found in nourishmēts,
or rather is made of thē. Cap. 3. pag. 6.

The aunswere to obiections made
against the breeding of melanco-
licke humour out of nourishment.

Cap. 4. pag 9.

A more particular and farther an-
swere to the former obiections. Cap. 5.
pag. 21.

The causes of the increase and ex-
cesse of the melancholicke humour.

Cap. 6. pag 24.

Of the melancholicke excrement

Cap.

Cap.7 .pag 30.

What burnt choller is, and the causes thereof.

Cap.8.pag 31.

How melancholie worketh feareful passions in the mind. Cap.9.pag.32.

How the body affecteth the soule. Cap.10.pag.37.

Obiections againste the manner how the body affecteth the soule, with answer thereunto. Cap.11. pag.47.

A farther answer to the former objections, and of the simple facultie of the soule, and onely organicall of spirit and body.

Cap.12.pag.53.

How the soule by one simple facultie performeth so many and diuerse actions.

Cap.13.pag.65.

The particular answeres to the objections made in the 11.Chap. Cap.14.pag.70.

Whether perturbations rise of humour, or not with a diuision of the perturbations.

Cap.15.pag.78.

Whether perturbations which are not moued by outward occasions rise of humour, or not: and how. Cap.16. pag.87.

How

How melancholie procureth feare,
sadnes, dispaire, and such other passi-
ons. Cap. 17. pag. 59.

Of the vnnaturall melancholie ri-
sing by aduſtion: howe it affecteth vs
with diuerſe paſſiōs. Cap 18. pag. 107.

How ſicknes, and yeares ſeeme to
alter the mind, and the cauſe, and how
the ſoule hath practiſe of ſenſes ſepara-
ted frō the body. Cap. 19. pag. 113.

The accidentes which befall melan-
cholie perſons. Cap. 20. pag. 120.

How melancholy altereth the qua-
lities of the bodie. Cap 21. pag. 122.

How melancholie altereth thoſe a-
ctiōs which riſe out of the braine.

Cap. 22. pag. 126.

How affectiōs be altered. Cap.
23. pag. 128.

The cauſes of teares, and their ſalt-
nes. Cap. 24. pag. 132.

Why teares endure not all the time
of the cauſe: and why in weeping com-
monly the finger is put in the eie. Cap.
25. pag. 144.

Of the partes of weeping: why the
countenance is caſt downe, the fore-
head

head lowreth: the nose droppeth, the lippe trembleth, &c. Cap. 26. pag. 149.

The causes of sobbing, and sighing: and how weeping easeth the heart.

Cap. 27. pag. 152.

Howe melancholie causeth both weeping, & laughing with the reasons how.

Cap. 28. pag. 157.

The causes of blushing, and bashfulnes, and why melancholie persons are giuen therunto. Cap. 29. pag. 161.

Of the naturall actions altered by melancholie.

Cap. 30. pag. 168.

How melancholie altereth the naturall workes of the body : iuice, and excrement.

Cap. 31. pag. 193

Of the affliction of conscience for sinne.

Cap. 32. pag. 179.

Whether the afflicted conscience be of melancholie.

Cap. 33. pag. 182.

The particular difference betwixt melancholie, and the afflicted conscience in the same person. Cap. 34. pag. 187.

The affliction of mind, to what persons it befalleth, and by what meanes

Cap. 35. pag. 193.

A consolation to the afflicted conscience.

Cap. 36. pag. 201

The cure of melancholie, and how melancholicke persons are to order themselves in actions of mind, sense, & motion.

Cap. 37. pag. 235.

How melancholicke persons are to order themselves in their affections.

Cap. 38 pag. 242.

How melancholicke persons are to order themselves in the rest of their diet, and what choice they are to make of ayre meate, and drinke, house, and apparell.

Cap. 39 pag. 250.

The cure by medicine meete for melancholicke persons,

Cap 40. pag.

251.

The manner of strengthening melancholicke persons after purging: with correction of some of their accidents,

Cap. 41. pag. 270.

A

A consultation to the afflicted could
not be had. Chap. 36. pag. 303.
The cure of melancholic, and how
melancholic persons are to order
themselves in actions of mind, sense, &
motion. Chap. 37. pag. 317.
How melancholic persons are
to order themselves in their motions.
Chap. 38. pag. 343.
How melancholic persons are to
order themselves in the rest of their
diet, and what choice they are to make
of their meats, and drink, herbs, and
spices. Chap. 39. pag. 350.
The cure by medicinal means for
melancholic persons. Chap. 40. pag.
371.
The manner of prescribing me-
lancholic persons their purgatives.
With a relation of some of their acci-
dents. Chap. 41. pag. 370.



A TREATISE OF MELAN- CHOLIE.

CHAP. I.

*How diuerslie the word Melancholie
is taken.*



Efore I enter to de-
fine the nature of
melācholie, & what
it is, for the cleare
vnderstāding of that
wherin my purpose
is to instruct you, it
shal be necessarie to
lay forth diuers ma-
ners of taking the

name of melancholie, and whereto the name be-
ing one, is applied diuerslie. It signifieth in all,
either a certaine fearefull disposition of the
mind altered from reason, or else an humour of
the body, cōmonly taken to be the only cause of
reason by feare in such sort depraned. This hu-
mour is of two sorts: naturall, or vnnaturall, na-
turall is either the grosser part of the bloud or-
dained for nourishment, which either by abun-
dance

dance or immoderate hotenesse, passing measure, surchargeth the bodie, and yeeldeth vp to the braine certaine vapors, whereby the vnderstanding is obscured, or else is an excrement ordained to be auoyded out of the bodie, through so manie alterations of naturall heate, and varietie of concoction, hauing not a drop of nourishing iuyce remaining, whereby the bodie, either in power or substance may be relieued. This excrement, if it keepeth the bounds of his owne nature, breedeth lesse perturbation either to bodie or minde: if it corrupt and degenerate farther from it selfe and the qualitie of the bodie, then are all passions more vehement, & so outrageously oppresse and trouble the quiet seate of the mind, that all organicall actions thereof are mixed with melancholic madnesse, and reason turned to a vaine feare, or playne desperation, the braine being altered in his complexion, and as it were transported into an instrument of another make then it was first ordained: these two according to the diuersitie of setting, do ingender diuersitie of passions, & according thereunto do diuersly affect the vnderstanding, & do alter the affection, especiallye if by corruption of nature or euill custome of manners the partye bee ouer passionate. The vnnaturall is an humour rising of melancholie before mentioned; or else from bloud or cholet, whollie chaunged into another nature by an vnkindly heate, which turneth these humours, which before were raunged vnder natures gouernment, and kept in order, into a qualitie whollie repugnant, whose substance and vapor giueth such annoyance to
all

all the partes, that as it passeth or is seated maketh strange alterations in our actions, whether they be animal or voluntarie, or naturall not depending vpon our will, and these are all which the name of melancholie doth signifie: now the definition and what it is. As the thinges be diuerse, so it also followeth the suite, and is likewise diuerse either of the humour or of the passion, and the humour being either a nutritiue iuyce or an excrement vnprofitable thereunto, I define the humour no otherwise then that part of that bloud which naturally of the rest is most grosse, and the excrement the superfluitie of the same: which if it putrifieth, bestoweth still the name of a farre diuerse thing both in temper & nature, called blacke choller. The melancholie passion is a dotting of reason through vayne feare procured by fault of the melancholie humour. Thus briefly & clearly do you vnderstand what the nature of melancholie is, and whereto the name is vsually applyed: of which when I shall haue at the full to your contentment entreated, then will I satisfie the other part of your demaund, and lay open the consent and difference betwixt the conscience oppressed with sence of sinne and this natural kinde before mentioned, and minister vnto you such beauenlye comfort and counsell as my slender skill will afford, and such phisicke helpe as your present neede requireth.

CHAP. II.

*The causes of naturall melancholie and
of the excesse thereof.*

A.ij.

As

AS all naturall humours rise of nourishment, so melancholie being a part of blood, from thence it springeth also. Whatsoever we receaue into the bodie for sustentation of this fraile life, consisteth of diuersitie of partes, being it selfe compounded, although to the outward viewe it seemeth to appeare vniforme: as bread, fleshe, fish, milke, wine, beare &c. which shewe of vniformitie being taken away by the naturall furnace, which preserueth the liuely heate of euerie liuing thing, that outward resemblance vanisheth, and the diuersitie manifesteth it selfe: as we see gold or siluer, before it be proued with fire, appeareth no other then all alike: but afterward is discovered by the burning crucible to be much otherwise: so fareth it with nourishments, whose diuers partes are layd open by so manifold concoctions, and cleansings, and straininges, as are continually without intermission practized of nature in euerie mans bodie: noe gold finer, more busie at the mine, or artificiall Chymist halfe so industrious in his laboratorie, as this naturall Chymist is in such preparations of al nourishment: be it meat, or drinke, of what sort soeuer. By this meanes the blood which seemeth in al parts like it selfe, no egge liker one to another, is preserued distinct in all partes. The purest part which we call in comparison and in respect of the rest blood, is temperate in qualitie, and moderate in substance, exceeding all the other parts in quantitie, if the bodie be of equal temper, made for nourishment of the most temperate parts, and ingendring of spirites. The second is fleume, next to blood in quantitie, of a
wate-

waterie nature, cold and moyſt, apt to bee converted into the ſubſtance of pure bloud if nature faile not in her workinge ordained for nourishment of moyſter partes. The thirde is melancholie, of ſubſtaunce groſſe and earthie, cold and drie in regard of the other, in quantitie inferiour to fleume, fit nourishment for ſuch partes as are of like temper. The fourth choler, fierie, hote, and driefſt of qualitie, thinne in ſubſtance, leaſt in quantitie, and ordained for ſuch parts as require ſubtiller nourishment, and are tempered with greater portion of the fierie element. Theſe differences nature hath ſo diſtinguiſhed, that although in veine and place, they remaine linked together, yet in faculty, and vertue they are diuerſe the one from the other: which as they fit the varietie of parts, bloud the temperate, and the reſt ſuch partes as haue like declining from temperate: ſo by the maruelous working of nature, theſe varieties of humours are entertained by nourishments inclining to like diſpoſition: although no nourishment can be vtterly voide of all theſe partes, no not thoſe that are counted moſt to encline to anie one humour, as beefe, and veniſon to melancholie: hennie, and butter, to choler: and fiſh to fleume. Hereof riſeth then this humour melancholie, euen from nourishments, as all the humours do, and although not of ſuch excellent uſe: yet as neceſſarie for the maintenance of lyfe and ſubſtance of the bodie as anie other: neither doe theſe humours fall into mans nature onely: but what ſoeuer liuing creature hath bloud can not be deſtitute of them as partes thereof,

more or lesse accordinge to their diuerse complexion. Thus then as man consisteth of partes requiring this diuersitie of foode, necessarie it was, and so ordained by God, such humours might answere in like varietie: and as humours are diuerse, so likewise the matter whereof they should be wrought could not be of one sort, and therefore all kinde of nature ordained for nourishment, affoord this choyce, some in greater scarfitie, this or that, to the ende no state of body should complaine. Here you may mooue a question not impertinent to the matter in hande, whether some bodies do not turne good nourishment, & of the purest sort into greater quantitie of melancholie, then other some, and whether that of nourishment which of it selfe would yeelde store of the best iuyce, by melancholicke or rather cold and drie disposition of the body, can so be altered as to faile of that store, wherewith by nature it is replenished, and in steede thereof yeelde this grosse, thicke, cold, & earthie humour, whereof I nowe discourse. Againe whether these humours are in such natures, as yeelde nourishment, and so by separation only after an Anaxagorian manner appeare, or rather are made as a stoole out of timber, bread of corne wine of grape, &c.

CHAP. III.

Whether good nourishment breedeth not store of melancholie by fault of the bodie: whether it turneth not into melancholie: and whether these humours are found in nourishments, or rather are made out of them.

OF MELANCHOLIE

7

THES E questions are not voide of probabilitie on both sides , which to the ende the truth may lye the more apparant, I will not stick to declare vnto you. It shoulde seeme (as the objection importeth) that which before hath bene attributed to the kind of nourishment should rather rise of the bodie nourished, considering how it altereth, which it embraceth for nourishment, as consider the earth it self, the mother and very nurse of all corruptible things , how out of the same soyle, not halfe a foote betwixt the wholesome fruit and soueraigne medicine, both spring vp together with deadly poyson : yea how in the self same creature what strange diuersitie of nature ariseth of the selfe same nourishment : as in the *Paslinaca marina*, whose substance and flesh is whole some to eat, & yet the taile carrieth a most deadly weapon, wherewith whatsoeuer is wounded, perisheth without recouerie, not by anye foraine tincture, but by the nourishment altered in that part into such a pernicious disposition. The same is also found in the flies , *Cantharides*, whose bodie exulcerateth all parts, but especiallie the bladder, and is not inferiour to the chiefe poysons, contrarielie the wings help wherein the bodie hurted: which may be no small reasons of doubt , whether the humors be found in nourishments, or rather are made by a certeine disposition of the bodie : as who would imagine, bloud could euer be made of yron , which notwithstanding, the Ostridges alter in such sort , as by no heate of fire, it can be sooner molten then it is digested in the stomach of that feathered foule? nowe nature digesteth nothing but to

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make

make vse of nourishment thereof : else whatsoeuer entreth into the body, passeth as it commeth and hath no welcomming : but is refused as impertinent, nature bestowing no handling therof: more then a skilfull painter to counterfeit the fashion of some excellent beautie, would dip his pensill in the mire, in steed of perfect colour. To these probabilities may be added, how some natures change into a farre diuerse qualitie that which they haue receaued, then it stood by nature, as the family of Marsie in Italie, & Psillie in Lybia: which were so répered, that they did without hurt sucke the poyson of vipers, and without perill did vsually hunt them: and so by necessarie consequence to bee gathered, that they did receaue nourishment by them. What soeuer entreth into the stomach, either is altered into familiaritie of nature: or else hauing an actuall power not hindered, altereth with repugnancie the nature which hath receaued it. If it altereth it whollie, then destroyeth it: if in part, then carrieth it on the one part nourishing and alimentarie vertue, and on the other, a medicinable power: so it should seeme these Psillie, even by vertue of nature made nourishment of that, which to other is deadlie poyson. Whereupon it may be gathered that nourishmets in some bodies haue not such power, as I haue said before: seeing they be made in certaine of poyson. The same may be declared in duckes and hennes, which feede vpon toads, notwithstanding their flesh we feed of with health, and strength, to our bodies: Quails likewise feede of neesing powder seedes, and feldfares of hemlocke, the one
much

OF MELANCHOLIE.

much approaching nigh vnto, and the other famous by the Athenian executions, for most infamous poyson, al which notwithstanding, their flesh is not refused at the tables of the most delicate and daintiest: hereby in apparance it seemeth that it skilleth not much, what meat is receaued in respect of sustaining this or that complexion: seeing that poyson may bee made by vertue of concoction familiar nourishment: yea which is more available to vphold this matter, and straunge to consider of: it hath bene known and it is recorded in credible historie, that some haue bene brought vp from their youth and alwaies haue bene sustained and fed with poyson: which being so, the nourishments of the bodie not onely receaue preparation by naturall concoction, by which they become that indeede & effect, which before they were in power & possibilitie: but seeme to be made out of what soeuer is receaued, where it findeth a nature of sufficient strength to frame it: and not (as it was wont to be said) Mercurie is not made of euerie tree, so nature maketh euerie thing of any thing: not by Anaxagoras art, for then shoulde breade containe really, corporallye, and substancially flesh, bloud and bone, but by a power and vertue whereof the matter hath no part, more then the gold for the framing of a iewell partaketh of the goldsmithes cunning.

CHAP. IIII.

The answere to the former obiections.

THESE shewes and semblance of truthe
may

maye seeme to ouerthrowe that whiche hath bene set downe as the ground and matter of humours, & lay it rather in the nature of the thing nourished, to transforme and assimilate whatsoever it hath receaued, though it bee of neuer so straunge a qualitie : but as I haue set downe these obiections, to the ende that trueth being compared with vntruth may the better appeare by reason of comparison, so marke for your fuller satisfying in this point, howe yet nothing is hereby lost, but sufficiently it maintaineth it selfe : and by strength of reason, the onely pillar of humaine truthe it is vpholden. It was declared before how nourishments as of all other humours, so of melancholie, they affoord the matter, to the which nature applying her proper temper as an instrument, and practizing that skill which she hath learned of God, worketh out both humours and substance for preservation and nourishment of our bodies, nowe that the earth within small distance affoordeth nourishment both to henbane & lettis, to hemlocke and the mallow, to poison and wholesome herbs, that the same flower nourisheth the spider, and yeldeth honie to the bee, that the *pastinaca marina* carieth the instrument of death in her tayle, and wholesome foode in her substance, and all what hath bene before obiected from Cantharides : the Ostridges, Psillie and Marfi, needeing powder, hemlocke and roades, whereof wholesome birds do aduenture for nourishment, and from that virgine fed and sustained with poyson sent vnto Alexander to infect him with hir companie : al I say that may out of these particulars

encounter the former truthes, being considered and wayed, adde this thereunto (taking awaye nothing) that to the disposition of the matter, it is also necessarie, an outward skill and science in the worker concurre, whereby that matter maye receaue conuenient forme agreable to the workers intention. For as it is impossible to make a rope of sande, so likewise hempe maketh it not without the art of the craftes man, who ioyning his worke with conuenient stufte findeth the ende of his labour: and as some workemen exceede other in skill & diligence and of the same matter, the worke either excelleth or wanteth according thereunto: in like manner the nourishment being all one, as it falleth to a nature of good or bad temper, weake or strong, bringeth forth nourishment, and excrement accordingly. Touching the earth it containeth in it inuisible seedes of al things in a maner, to which it storeth vp and importeth also food meete and conuenient: these seeds lye not distinct in place but in nature, no more then the partes of bloud which before I mentioned, so that although it were possible for hemlocke & the vine to grow in one bodie, and occupie one place, yet could not the proper nourishment to either be auoyded: such harmonie and agreement is there betwixt them in nature, and with such earnest desire doth the one affect the other. This then is the cause why life and death dwell so nigh together, and yet (as they are of the vehementest sort of aduersaries) without entercommunication: Euen so the bodie containeth partes linked notwithstanding in one communitie, of diuerse

natures,

natures, which drawe out of the masse of nourishment that which is meete ech one for it selfe: which though it in apparance, & shew, seemeth vniforme, yet containeth it diuersitie, as the sundrie parts require: which diuersitie being distinct in nature, & confused as it appeareth in one by the cloke & garment of an vniuersall forme: by natures Mechanicall operation (the very paterne of all arts, both liberall and seruile) is discovered & brought into an actual substance consisting of his single & proper nature, which before had only a potentiall subsistence as members & parts haue in the whole. Which producing I vnderstand not a discoverie only, as by withdrawing a vaile, to shew that which lay behind it, but a generation and coupling of matter with the forme: which forme it bringeth not with it, but receaueth it as it were an impression from the part. So then, as euery thing is not made of any thing in art: neither is foode ministred for all things of euerie thing in nature, but requireth apt preparation of matter, by naturall vertue to be appropriate to euerie part. Now if it be replied: this answer, as it may suffice against that which is objected out of the earth, yet leaueth it doubt in the *passinaca*, *Cantharides* & *Pfillie*: by reason the matter of these thinges through natures working groweth more particular, & is not stored with such varietie (as I may so call them) of potentiall natures: whereby it might seeme the verie indiuiduall substance indifferently to subiect it selfe either for nourishment or poison: let the consideration of the earth carrie vs yet farther to the dissoluing of this knot also. True
it is

it is, that the particular nourishment containeth not so many sutes, as the earth the nourisher of all things doth: yet it answereth in proportion to the part which it hath to sustaine. So that the masse of bloud being the vniuersall soile, wāteth not for the relief & entertainment of al the members of the bodie, choise of substance according to their varietie Hereof is the bone nourished, as hard as mettall: and the braine as tender as a posset curd: the kidneyes grosse and thicke: and the lights loose and subtile: the eyes cleere as cristall: and the spleene as blacke and darke as inke. Now let vs apply this more particularly to Pastinaca, Cantharis, and the rest of that sorte, The Pastinaca, substance, and fish, is nourished with that which in it selfe is wholesome, the fish being of the same substance and disposition: but so that, that nourishment hath in it an excremental substance, which being considered alone though it be not yet poyson, hath in it a power, meeting with a former, to become of like hurtfull qualitie: which we see in excrements being permitted to putrifie and to degenerate of them selues, howe by corruption they become moste dangerous: much more finding an actiue and liuely nature furnished with power as it were to animate and waken that which before lay dead in such matter: so Pastinaca hath a weapon geuen by nature soked with most deadly venome separated yet from the fish, and sticking on the one side on the middest of the taile, which is maintained with such a kinde of excrement, as being reiected of all the parts, findeth there impression and entertainment: not either that the
fishe

fish feede of that poyson (for nothing feedeth of excrement, appropriate to one part, or that wherewith that parte, while it is excrement is nourished) as venomous, for then should such as feede on that fish bee in perill, but being vn-meete to nourish or to haue place in the fishe, is of temper, (by the altering of that part) apt to be conuerred into so venomous a nature, which is planted in the fishes tayle, not much vnlike to the growing of Mistleto in a crab tree, whose natures do apparantly differ, seeing the same Mistleto groweth also in the oke & on the hauthorne: neither can anie with reason affirme, the Mistle is nourished with that which belongeth to the crab: for then woulde it not prosper in the oke destitute of his proper iuyce, but both the oke, the crab tree and the hauthorne, certayne of them, and in certayne places, hauing a superfluitie meete for that vse, the seede of that Mistleto being there & embracing that humour, riseth vp into such a diuerse plant as we see, which yet according to the diuersitie of place, varieth in vertue, for that onely of the oke we vse and accompt auailable against the falling sicknesse & esteeme the other of small value. Nowe if it be demaunded, why then groweth not the mistle on the earth, which hath more plenty of such iuyce, and greater choyce? it may bee thus answered: although the earth affoordeth entertainment for all things, yet it doth it diuersly, to some immediately, to other some by meanes, as the earth ministreth iuyce to the grasse and herbe of the common felde, it nourisheth mutton, & we feed thereof, who if we should attempt to be releeued

ded by the hearbe, it would yeeld vs but thinne fare. This iuyce of the earth is altered into an other nature in the herbe, that herbe into fleshe, and flesh of that kinde chaunged into the substance of our bodies which first as it sprung vp from the earth, so by it is it releued. So the misle draweth from the earth, by meanes of the tree wherewith it prospereth, indued now with other forme, & made more familiar vnto it, by the preparation of the tree. And this I take to be the cause why certaine things will not grow on the earth, but in other natures: and why graffes yeld more pleasant fruit then carnels, by reason the stocke giueth the crude and rawe nourishment of the earth a farther ripening, and euen as it were chewing it vnto the lion graffed: so to conclude this answere, the Pastinaces venome is ministred by an excrement, which carrieth an aptnes to be couerted into poison: and such poison as that part is able therof to engender, neither being such before in the Pastinaces nourishment, nor in the substance of the fish, nor as excrement, but after it is conuerted thereinto by that barbed weapon, which the fish reuegeth within her taile. Whereby it is euident, that not only of poison, but of any humor beside, the aptnes of the matter (whereof some be grosser, and some passe more alterations) it is necessary also there shoulde concurre in the place nourished, an altering vertue: and as such assimilation is necessarie, in like manner an apt matter may not be to seeke, fit for such generation. Wherefore Melancholie is not made of euerie part of good nourishment, but of such part, as hath a token
of

of fellowship with the same Melancholie : and more or lesse, as the bodie is more or lesse apte, together with aptnesse of the matter to make that conuersion. Touching the Ostridge which may seeme to turne yron into bloud and so into flesh : wee are rather thus to esteeme, that although the Ostridge nature doeth intend nourishment by the yron, yet doth it no more nourish, then stones doth chickins, & hennes which are dissolued in their mawes. How the (say you) & why doth it dissolue yron ? by a contrarie vertue which respecteth all thinges alike, that are receiued: whereby the stomach becommeth the most Catholicke parte in all the bodie, carying a more indifferent affection to what soeuer is receiued then anie part beside, which in the first concoctiō regardeth not so much it self as other partes for whose sake it is ordayned, as it were, the Cooke not respecting this or that sorte of nourishment or foode, but applying it self alike generally to all that hath not a resistance in nature and a counterpower of poyson, which alwaies altereth and is not altered. Else coulde it not so easilie embrace both hote and cold, sower and sweete, fat and leane, moyst and drie, of all bougetts (as a certaine Poet saith) in that respect the strangest: by this vertue the Ostridges hauing a very thick and fleshie mawe, whereby it is furnished with store of a naturall heate dissolueth by a kinde of putrefaction, the yron, which if it yeeld anie nourishment, the stomach findeth benefite thereof in the bloud, wherwith it is nourished, if none, it passeth all into excrement and so is voyded as vnprofitable, except it may

may be thought more likely in reason, that the Ostridges enioye some parte of nourishment, thereby passing it into bloud, or at the least that the stomach receiueth a kinde of comfort and contentment, which commonly it is taken to do by the nourishment it containeth, as the Cooks appetite may be satisfied for a time by smelling of the rost, which if it faire so with the stomach there is then reason sufficient of such digestion which the fowle worketh not by the excesse of heat, but by a certaine temper apt for the worke, for no heate of fire in longe time is able to doe that which the Ostridge mawe doeth speedelie by a certaine corruption of that which it digesteth: Carying as it were a kinde of *Aqua fortis* in the mawe, rather then anie heate of *Etna*, if wee take it that the fowle hath some parte in the bodie, whose turne the common officer, the stomach serueth, agreeing to the nature of some substance contained in the yron, & that conueyed into the bloud, and from thence drawen to that part, wherof it is affected: or it hath an Alimentarie vertue common to diuerse partes. Bee it so, yet therefore no consequence of reason can inferre, that nature respecteth not anie aptnesse of matter: for in a manner al things of the earth hath some thinge Alimentarie and pasturable for all liuing creatures, which may euidently appeare by comparing of nature. The earth which we plow and till and labour with hard and wearie hand is altogether mynerall, which is the generallest nourishment of all: nowe if one nature among so manye millions bee found in yron to sucke forth that vertue, no maruell seing all creatures

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atures which require reliefe of foode, by certaine degrees and former operations, pertake of the same: then seeing the Mineralls feede the Vegetalls, and the Vegetalls the Animalls: let the experience of the Ostridge satisfie vs in this which reason misliketh not, that euen a nutritiue iuice for some sort of Animall may be found in yron, and yet so, that (notwithstanding) not all thinges are of like aptnes for such vse, neither in generall is bloud, nor in particular, as the more speciall food belonging to ech parte deriued from the bloud. And thus my friend M. to passe the tedious time with you, you haue my opinion to this obiection. As for the strange nature of that kinde of people or familie called *Marfi* and *Pfilli*, we may thus reasonably coniecture, that either they had a nature of stronger temper, then the ordinary sorte, by which it was able to maister that poyson and all other, or else by the custome of vsuall feeding on the flesh of aspes and vipers, which they did vse, they grewe into such familiaritie with the poyson, as the serpentes themselues, which nature had with such poison so armed, and this rather then that infamous refuge of proprietie of substance, which is asmuch to say, as we know not. This custome was also the only cause why the yong maid nourished with poison faired with it as with other victuall: for of purpose she was nourished from her infancie therewith, that she might by frequenting the Kinges companie destroy him with infection, which poyson being but an accidentary thing, by custome is vanquished of a naturall & essentiall vertue. That poyson is but accidentall
and

and not essentiall, it appeareth by that in diuers kindes, it is not in al of the same sorte, nor alike in all partes of such natures, as wee count venomous, as the wings of Cantharides and the bodies so contend in nature, that the one helpeth where the other harmeth: the weapon of Pastinaca and the fish, the Scorpion and his sting, the vipers bitte and vipers flesh, the base and foundation of Triacle, the shrewmonse and her selfe dissected and applyed to the wound: which all argue the poyson not to bee equallie mixed, and therefore not essentiall: againe in some places Scorpions are not hurtefull, in some spiders, in other some aspides, the which if their nature did consist of poyson, then could they not be otherwise, neither receiue alteration by soile, neither is this in animalls onely, but also in vegetalls, as in Persea, in Hemlockes, in Napellus, in the Vgh tree which in other some places carrie with them certaine and assured perill, and in other some are vtterly harmelesse. This custome being begunne in infancie, made a greater familiaritie betwixt the damsels nature, & the poyson, which as in ciuill manners it is more flexible, in youth thē in proesse of yeares, so the disposition of nature fareth in like sort, which most hartely embraceth that wherewith it is first acquainted, but you wil say, how could it haue first accesse and be entertained of nature, to whome it is so repugnant. Thus we are to iudge in the case, that they which first practised this straunge kinde of nourishing, by litle and litle assaied nature, and now and then gaue harte thereunto by counterpoyson preseruatiues, and so at the laste

being encouraged, and farther strengthened, it was able to overcome that part of the poyson, which of it selfe was deadlie and turne the other into familiar nourishment, which by reason of acquaintāce through custome, her nature brake which if it had bene al poison, then as it had bin wholly an vnfit matter of nourishment, so could shee not without daunger haue borne it one howre: whereby it is manifest, that with natures arte an apt matter of producing of nourishment must needes meete for her maintenance. That which Cantharides offereth of doubt, maye be sufficiently resolued by that which hath bin said of Pastinaca The quailles feeding of Hemlock, & the other of needling powder, moue more difficult questions, seing they make the poyson hollesome nourishment to themselves & yeelde their bodies, daintie dishes to our tables, notwithstanding their poysoned foode: Whereby it should seeme, that poison it self, where a nature fitteth, therewith may be matter of hollesome nourishment. For the satisfying of which obiection, we are to consider euerie parte of that we take for nourishment, is not alimentall but parte excrement, and that the greatest parte, as it appeareth by so many alterations, and purginges, which the foode suffereth, before it be receiued of the partes of the bodie for proper nourishment: so therefore, these birds are not sustained with that which is poysonfull in their foode, but alter it first, and then passe it into superfluous excrement, their substance being vtterly voyde of the same, & so becommeth vnto vs hollesome: verie well: but how is their nature able to vanquish

quift that which is poyfon:feing it is not receiued of vs without present daunger: Diuerfe reasons therof may be alleadged, first, it is not poyfon vnto them, as wee see some kindes of Aconites, to kill dogges, some Leoparδες, and some wolues, and not offenfue to other creatures: the, that it may be by excefsiue heate of the mawes of fuch birdes, the cold poyfon of Hemlocke receiueh fufficient alteration to keepe of the perill of poyfon. Whereto may also be added, the reason of Galen, that becaufe the vaines & passages of thofe birdes are straighte, the poyfon before it affaileth the hart in the waye receiueh fufficient alteration, especially Hemlock being fo cold poyfon, and therefore flow of paffage in refpect of it felfe, and shutting vp, and straightening of poores, by which it paffeth: fo to conclude this problem, we fee the fentence ftandeth yet fure, that nourifhments are the matter of al humors, and by conſequence of Melancholie, and although natures wonderfull arte appeareth in making (as it may feeme in appearance) one contrarie to another, yet doth it not fo in deede, but alwayes defireth conuenient matter to practife her naturall arte vpon: and thus much to the obiections, now to the questions themſelues.

CHAP. V.

*Touching the questions propounded in the
end of the ſecond Chapter.*

THVS much hath bene ſaid to the obiections,
now let vs declare at large to your fuller ſa-
tisfying

tisfying what I iudge most agreeable to the truth in the questions: and first, whether some bodies do not turne good nourishment, and of the purest sort into greater quantitie of melancholie, then other some? which question if wee consider parted, it may more clearely be decided, that is, first whether the same nourishment bee not turned into more or lesse plentie of melancholie in other bodies? then, whether by anie qualitie of temper, good and pure nourishment may yeelde an humour melancholicke? To these questions first I answer affirmatiuely, yet not impairing of the former truth set downe. For all kinde of nourishment as it in part altereth the bodies, so is it againe of them more altered then it altereth, whereby melancholicke persons of the selfe same nourishment frame vnto themselves that which to themselves is agreeable: else could there be no nourishment without this altering vertue. Why then (say you) it riseth not of the nourishment, which was not melancholicke, but of the nature nourished. Not so, for no nourishment is so pure, that altogether it is void of melancholicke matter, for then could it not bee nourishment: but notwithstanding it hath greater plentie of good nourishment then of grosse and melancholicke, the similitude of nature refuseth the one, and embraceth the other: whereupon riseth this difference in nourishment, the victual being al one. The second part of the former question, receaueth the same answer with the first, because no nourishment is so pure but it partaketh little or much, with some part of melancholie. For I do not take it, that the parte
maketh

maketh the nourishment melancholicke, which carrieth no disposition thereunto: but lusteth after that in the masse of victualles, wherewith it hath greater familiaritie, which to a melancholicke bodie is of an impurer disposition, refusing that would serue more fitlie for a better tempered complexion, euen as we see oft by experience that the good complexion may bee replenished with melancholicke blood: which appeareth by opening a vaine, and yet the parties bodie nourished, (as the beautie of colour doth declare) with that which is pure, which melancholicke blood rose of euill choyce of dyet, rather then through faulte of complexion: now that part of nourishment, that is pure cannot be altered in substance into another, whereto it carrieth no proportion: by mixture it may bee defiled, and become impure, but neither can it be altered into that, wherewith it hath no communitie, more then grosse, melancholicke, and earthye nourishment can by anie art of nature become aery, moderate and pure: I meane the selfe same part of nourishment: for so might all things indeede rise of euerie thinge, which would turne the excellent varietie of naturall thinges into vnitie. As for Anaxagoras imagination of breedinge thinges by separation onely, this kind of diuerse matter, which we require in nourishment overthroweth it, neither are we to thinke generation of nourishment to be no other but as arte worketh vpon her subiecte, for there is no nature produced, distinct in substance and essence, but an accidentall qualitie onely produced by art. And thus lest I be ouer tedious in this point,

you haue my answere to the questions & objections before made concerning the nature of nourishing and preparation of humors, and hitherto that hath bene said, respecteth onely melancholie, as it is an humour in the bodie apte for nourishment of certaine partes, more disposed to that, then to anie other portion of the bloud besides, nowe touching the cause of increase and excesse of this humour.

CHAP. VI.

Of the causes of the increase and excesse of melancholicke humour.

IT was declared that the quantitie of melancholy should be least in the iust temper of bloud of all the other parts, sauing choler, which naturall proportion and rate when it exceedeth, then is the bodie turned into a disposition melancholicke by humour: although the complexion for a time holde entire, which long can not endure more then the nature of that damsel which was nourished with poyson, kept her ingenerated complexion: But nature acquainting it selfe by moments and degrees with such kinde of humour, and hauing no choyce of better, is faine at length to embrace that, which otherwise more gladly it would reiect. The causes of excesse of this humour are diuerse, and all (except it be receaued from the parent) spring from fault of diet: and although chiefly meates and drinckes do yeeld matter to this humour, yet besides the complexion inclining to such temper, this matter is increased by perturbatio of mind,
by

by temper of aire, and kind of habitation, and that humour which otherwise would yeeld a nutritiue iuyce : of the best sort, by this occasion is turned into these dregges of melancholie. Here first I will declare vnto you, such nourishments as are apt to engender those humours, that in this present state you nowe stand in, oppressed therewith, knowing which they are that minister matter to this grosse iuyce, you for your more speedie recouery may auoide the, and with choice of better, alter that which is amisse into a more cherefull qualitie. Nowe all nourishments that offende vs, either doe it by their owne nature, or by some accidentarie cause befalling vnto them, and likewise whatsoeuer becommeth vnto vs melancholicke. But that you may more easily vnderstande from whence all sorts of nourishments are taken, I will set downe vnto you in a short viewe, the kinds of them all, and in euerie kind note vnto you, that which of the owne nature is melancholie. You knowe all nourishmentes are either meate or drinke : meates are taken either from vegetables or animals : the vegetables either minister vnto vs nourishment themselues, or their fruit only, & they are either of trees or herbs : of trees, the tender buds are eaten, which because wee do little vse to feed of, I passe ouer farther mention. Of herbes we either feede of the root, or such partes as rise therefrom, and those rootes are either round or long, of neither sort do I remember anie greatly to bee eschewed as melancholicke, except rape rootes & nauewes. Such partes as rise from the root, are vsed while they be tender

der and young , or else sprung vp at the full, of these kinds, coleworts, beete, and cabages onely ingender a melancholicke iuyce. The fruites of vegetables are either of trees or herbes: of fruites of trees, quinces rawe, medlers, seruices, dates, oliues , chesnuts and acornes are all melancholicke : fruites of herbes, are either graine or of other sort, and those are either corne or pulse: of corne, sodden wheate is of a grosse and melancholicke nourishment , and bread especially of the fine flower vnleauened : of this sort , are bag puddings, or panpuddings made with flour, fritters, pancakes, such as wee call Banberie cakes, and those great ones confected with butter, egges, &c. vsed at weddings, and howsoeuer it be prepared, rye and bread made thereof, carrieth with it plentie of melancholie. The pulses are wholly to be eschewed , of such as are disposed to melancholie : except white pease : fruites of herbes of other sorte then graine are purest from melancholicke excesse. And thus of vegetables you vnderstand , which you haue in this melancholicke respect to be auoyded. The food which wee take from the animals, is either from them selues , or from certayne wholesome excrementes. Such as yeelde themselves are either of the earth , or of the water : those of the earth haue great diuersitie of nourishment in their seuerall partes, which are either spermatieall, and those of white colour: or sanguine, of colour redde and bloudie . The spermatieall partes may well be discharged of melancholicke iuyce, as rather enclining to fleume. Of the sanguine partes, some are the brawnie parts, which com-

compasse the bones , and are ordained for voluntarie motion , called muscles: or else are of the inward partes, and are of them selues destitute of motion. The muscles which are subiect to most motion, as of the leggs, yeeld more melancholie , then partes which haue more rest. Of the inwardes , the milt is altogether melancholicke, & so the kidneyes, the liuer, the heart, and with them , all the carnels. Bloud is melancholicke, and whatsoeuer dish thereof is made. Nowe all nourishments taken from the earth, are either beasts , or foule. Of beasts, these are of melancholick persons to be eschewed: porke, except it be young, and a litle corned with salt, beefe, ramme mutton, goate, bores flesh, & venison : neither is mutton of any sorte greatly commended of Galen. Of foule, some bee water foule, and some land. The water foule are not of melancholicke persons to be tasted , except the goosewings. The land foule which are melancholicke are these: feldfares, thrushes, sparowes, martins , turtles, ringdowes , quailles , plouers, peacockes &c. and these haue you to eschewe of nourishments of the earth. Those of the water are fish: & either of the salt water and sea; or of the fresh water. Such as are of the sea, are either of the monsters of the sea , or such as more properly are to be called fish. The monsters are ceals purposes, & such like: which all breed vnwholesome & melancholicke nourishment. The fish of the sea are either shell fish , or destitute of such defence. Of shell fish , some are of harder shels, as oysters, periwincks, muscles, cockles , & such like: of which ranke, the oyster carrieth with it
least

least suspicion of melancholie. The softer shel or crustie are cray fish, the crab, the lobster, the pūger, & such of the riuers like to these &c. which all neede not to bee excepted vnto you in order of your diet. Such sea fish as carie no armor of shels, are either those, that haunt the rocks: or other parts of the sea. The rocke fishes are moſte apt of all maner sea fish, for melancholicke persons: as the gilthead, the whiting, the sea perch &c. Such as haunt other places, are either keepers of the depth, or approchers nigh the sand & shore. Of such as keepe the depth, either they haunt the pooles: or other places of the depth. Of the poole fishes, I remember not any greatly to be auoyded in choyce of your dyet. Of such as frequent other places of the depth, these are melancholicke: the dragon of the sea, in forme like an eyle: the cuckoe, ling, any salt fish, thornbacke, and skate. Of such as approach the shore, I know none greatly to be auoyded. Fresh water fish, and of the riuer: the lampray, and the tench, haue most plentie of melancolie. And these are nourishments taken from the partes of the animals: now their workes are either excrements, & superfluitie of their humors, or other kinds of workes. Of the first sort, are milke from the beast, and egges from the foule: which the spawne of fish in a maner resembleth: milke, and what soeuer is made thereof, is to be eschewed of melancholie persons: as cheese, curdes, &c. the spaunes, as roes of hearinges, are to bee eschued of you, as nourishment of melancholie: else I take none of that sort greatly to be feared in that respect. Of other works of animals then

excre-

excrements, we feed only of honie, which hath no melancholy dispositiō at al. Of drinks, eschue red wine, and what soeuer liquor, beare, ale, or cider, is not cleere, and well fined: as also if it bee tart, and sower. Hitherto haue you hearde of nourishmentes, which of their owne nature are to be eschued, nowe of those that by some accident, and not of them selues are melanchollicke, as if they bee too olde, and verie leane: or be long kept: or ouermuch salted: whereby they become the dryer and harder, you are to refuse them. Likewise in the dressing of the nourishment, it be ouermuch baked, or roasted, it is to bee eschued. To these belong salt fish, beefe, and bacon, and redde hearringes, hard cheese, and old. Of drinkes, newe wine, beare, or ale: and on the contrarie part, ouer stale, and sower, are to be eschued: and of sauces, those that be sharpe, as veriuycce, aliger, or beareger, vineger, are chiefly to be auoided of melanchollicke persons. Thus do you vnderstand howe to vse your choice in meates, and drinkes: and what to shunne, as breeders of this thicke, blacke, and melancholicke humour. Besides these, the aire thicke and grosse is fit to entertaine this humor: so that fenny, marrish, misty, and lowe habitations, are hurtfull to persons disposed to melancholie: likewise if it be dim and dark. Wherefore the houses, and habitations of that sort, are most vnmeete for such persons. These hitherto are all such outward things melancholick: whatsoeuer else breedeth melācholie, is a disorderly behauour of our own parts, in such actions as belonge to the gouernment of our health. This beha

behaviour, is either in actions of motion: or in order and manner of rest. Our motion, is either of mind, or body, Of actions of the mind, ouer vehement studies, and sadde passions, do alter good nourishmentes into a melancholicke qualitie, by wasting the pure spirites, and the subtillest parte of the bloud: and thereby leauing the rest grosse and thicke. In like sorte do exercises either wholly intermitted, or turned into an excessiue labour and wearying of the bodie: the one causing the bloud to be thicke through setting: and the other, by spending the bodie ouermuch, & drying it excessiue. Such also as giue themselues to inordinate sleepe, thereby further the encrease of melancholicke humours. And these are all the causes, whereby the matter of that humour is supplied, and the bloud being of it selfe good, is altered into that iuyce, whereof you complaine of abundance. Now if to these, you adde a nature of it selfe disposed thereto, & a spleene not able, either for feeblenes, or obstruction, to purge the bloud of superfluitie of that iuyce, then haue you all that may be said of the causes of this humour, keeping within the compasse of nourishment.

CHAP. VII.

Of melancholicke excrements.

THE melancholicke excrement is bredde of melancholic iuyce, drawen of the milke out of the liuer, by a braunch of the porte wayne, wherewith being nourished, it reiecteth the rest as meere excrementall, and voydeth parte, into the

the mouth of the stomach, to prouoke appetite, and hunger, and passeth the other parte in some persons, by hemerode waynes into the siege: It aboundeth there when it is hindered of such passage as nature requireth, or else by feeblenes of the parte, it is not able, either to suck the melancholie from the bloud, or discharge it self into those passages, which nature hath thereto ordained. This member, of the whole bodie is the grossest, and euilsauouredst to behold, blacke of colour, and euill sauerie of taste: and giueth a manifest experience of natures desire, alwayes to conet that, whereto it is most like: and so fa- reth the splene better with those muddy dreggs then it would with purer and finer bloud, which if it should be offered to other parts, they would abstaine: except great want forced them to take anie part thereof. These are the causes of naturall melancholie, both iuyce, and excrement: It remaineth next, to shewe, what that humour is, which riseth of this, or anye else, corrupted, called also by the name of melancholie.

CHAP. VIII.

*What burne Choler is, and the causes
shereof.*

THAT kinde of melancholie, which is called *Atra bilis*, riseth by excessiue heate of such partes, where it is engendred; or receaued wher- by the humour is so adust, as it becommeth of such an exulcerating, and fretting qualitie, that it wasteth those partes, where it lighteth: this most commonly ryseth of the melancholie ex-
crement

crement before said, and diuerse times of the other thicke parte of bloud, as also of Choler, & salt fleame: which take such heate, partly by distemper of the bodie, and partly by putrefaction that thereby a humor riseth, breeding most terrible accidentes to the minde, and painefull to the bodie: which the melancholicke and grosse bloud, doth more forcibly procure: in that, that anie heate, the grosser the substaunce is, wherein it is receaued, the more fiercely it consumeth: whereupon the seacole geueth more vehement heate, then charcole: and the cole then the flame: and a cauterie of hote yron, then a burning firebrand. Otherwise choler being by nature of the hottest temper, carieth with it, more quality of heat then the other: but by reason the substance of the humor is more subtle and rare, the lesse it appeareth: and as the heate of a flame in comparison of the other, more speedily passeth. Hitherto haue I declared vnto you all the kinds of melancholy, and causes of ech of them: hereafter you shall vnderstand, how they worke these fearefull effectes in the mind, whereby the hart is made heauie, the spirites dulled, the cheerfull countenance altered into mourning, and life it selfe, which the nature of all thinges most desireth, made tedious vnto persons thus afflicted.

CHAP. IX.

*Howe melancholie worketh fearefull
passions in the mind.*

Before

BEfore I declare vnto you how this humour afflicteth the minde: first it shall be necessarie for you to vnderstand, what the familiaritie is betwixt mind and bodie: how it affecteth it, and how it is affected of it againe. You knowe, God first created all things subiect to the course of times, and corruption of the earth, after that hee had distinguished the confused masse of thinges, into the heauens, & the foure elements. This earth he had endued with a fecunditye of infinite seeds of all things: which hee comaunded it, as a mother, to bring forth, and as it is most agreeable to their nature, to entertaine with nourishmēt that which it had borne, & brought forth: whereby when he had all the furniture of this inferiour worlde, of these creatures, some he fixed there still, and maintaineth the seedes, till the end of al thinges, and that determinate time, which he hath ordained, for the emptying of those seedes of creatures, which he first indued the earth withall. Other some, that is to say, the animals, hee drewe wholly from the earth at the beginning, and planted seede in them onely, and food from other creatures: as beasts, and man in respect of his bodie: the difference only this: that likely it is, mans body was made of purer mould as a most precious tabernacle and temple, wherein the image of god should afterward be inshrined: and being formed as it were by Gods proper hand, receaued a greater dignitie of beautie, and proportion, and stature erect: thereby to be put in mind whither to direct the religious seruice of his Creator. This tabernacle thus wrought, as the grosse parte yeelded a masse for

the proportion to be framed of: so had it by the blessing of God, before inspired, a spirituall thing of greater excellencie, then the redde earth, which offered it self to the eye only. This is that which Philosophers call the spirit: which spirit, so prepareth that worke to the receauinge of the soule, that with more agreement, the soule, and body, haue growne into acquaintance: and is ordained of God, as it were a true loue knot, to couple heauen & earth together: yea a more diuine nature, then the heauens with a base clod of earth: which otherwise woulde neuer haue growen into societie: and hath such indifferent affection vnto both, that it is to both equally affected, and communicateth the body and corporall things with the minde, and spirituall, and intelligible things, after a sort with the body: sauing sometimes by vehemency of eithers actiō, they seeme to be distracted, and the minde to neglect the body: and the body and bodily actions common with other creatures, to refuse as it were for a moment that communitie: whereby it commeth to passe, that in vehement contemplations, men see not, that which is before their eies: neither heare, though noyse beat the aire and sound: nor feele, which at other time (such bent of the minde being remitted) they should perceauie the sence of. with pleasure or paine. This spirit is the chiefe instrument, and immediate, whereby the soule bestoweth the exercises of her facultie in her body, that passeth to and fro in a moment, nothing in swiftnes and nimblenes being comparable thereunto: which when it is depraued by anie occasion, either rising

sing from the bodie : or by other meanes, then
 becōmeth it an instrument vnhanfome for per-
 formance of such actiōs, as require the vse ther-
 of: and so the minde seemeth to be blame wor-
 thy : wherein it is blamelesse: and faultie of cer-
 taine actions imputed thereunto : wherein the
 body and this spirite are rather to bee charged,
 thinges corporall and earthly : the one, in sub-
 stance, and the other in respect of that mixture,
 wherewith the Lorde tempered the whole masse
 in the beginning. And that you may haue grea-
 ter assurance in reason of this corporall inclina-
 tion of spirit, consider how it is nourished : and
 with more euidece it shall so appeare vnto you.
 It is maintained by nourishments, whether they
 be of the vegetable, or animall kind: which crea-
 tures, affoord not only their corporall substance,
 but a spirituall matter also : wherewith euerye
 nourishment, more or lesse is indued: this spirite
 of theirs, is (as similitude of nature, more nighly
 approcheth) altered more speedely, or with lar-
 ger trauell of nature. Of all things of ordinary
 vse, the most speedy alteration is of wine : which
 in a moment repaireth our spirites, and reuiueth
 vs againe, being spent with heauinesse: or any o-
 therwise whatsoeuer, our naturall spirites being
 diminished: which bread, and flesh, doth in lon-
 ger time: being of slower passage, and their spi-
 rites not so subtile, or at least fettred as it were
 in a more grosse body: and without this spirite,
 no creature could giue vs sustentation. For it is
 a knot, to ioyne both our soules & bodies toge-
 ther: so nothing of other nature can haue cor-
 porall coniunction with vs, except their spirites

with ours first growe into acquaintance : which is more speedily done a great deale, then the increase of the firme substance: which you may evidently perceave in that we are ready to fainte, for want of food: after a litle taken into the stomach of refreshing, before anie concoction can be halfe reformed, the strength returneth, and the spirite reuiueth, and sufficient contentment seemeth to be geuen to nature : which notwithstanding, not fully so satisfied, prepareth farther the aliment of firme substance, & spirits of purer sort, for the continuall supply of those ingenerate, for sence and motion, life & nourishmēt. Nowe although these spirites rise from earthlie creatures, yet are they more excellent, then earth, or the earthy parts of those natures, from which they are drawne, and rise from that diuine influence of life, and are not of them selues earthie : neither yet comparable in purenes and excellencie, vnto that breath of life, wherewith the Lord made Adam a liuing soule, which proceeded not from any creature, that hee had before made, as the life of beasts and trees, but immediately from him selfe, representing in some part, the character of his image. So then these three we haue in our nature to consider distinct, for the clearer vnderstanding of that I am to intreate of: the bodie of earth, the spirit from vertue of that spirit, which did as it were hatch that great egge of Chaos : & the soule inspired from God, a nature eternall and diuine, not fettered with the bodie, as certaine Philosophers haue taken it: but handfasted therewith, by that golden claspe of the spirite : whereby, one (till the
pre

predestinate time be expired, and the bodie become vnmeete for so pure a spouse) ioieth at, and taketh liking of the other. Nowe as it is not possible to passe from one extreme to an other, but by a meane, & no meane is there in the nature of man, but spirit: by this only the body affecteth the mind : and the body and spirits affected, partly by disorder, and partly through outward occasions, minister discontentment as it were to the minde : and in the ende breake that bande of fellowship, wherewith they were both linked together, This affecting of the minde , I vnderstand not to bee any empairing of the nature thereof, or decaye of any facultie therein, or shortning of immortalitie, or any such infirmity inflicted vpon the soule from the body (for it is farre exempt from all such alteration:) but such a disposition, and such discontentment, as a false stringed lute, giueth to the musitian: or a rough and euill fashioned pen, to the cunning writer: which only obscureth, the shew of either art , & nothing diminisheth of that faculty, which with better instruments, would fully content the eye with a faire hand, & satisfie the eare with moste pleasant and delectable harmonic. Otherwise the soule receiueth no hurt from the bodie , it being spirituall, and voyde of all passion of corporall thinges, and the other grosse, earthie, and far vnable to annoy a nature of such excellency.

CHAP X.

How the bodie affecteth the soule.

IN this sort then are you to conceaue me, touching

ching those actions, which the bodie seemeth to offer violence to the soule, that no alteration of substance, or nature, can rise there from, nor any blemish of naturall facultie, or decaye of such qualities, as are essentiall vnto the soule: otherwise, might it in the end perish, & destroy that immortall nature, which can not by anye meanes decaye, but by the same power which created it. But thus onely do (as I may so call them) passions force the soule, euē through the euill disposed instrument of the bodie, they deprave the most excellent and most perfect actions, whereto the soule is bent in the whole order of mans nature, and by corruption of the Spirites, which should be the sacred band of vnitie, cause such milke, as the soule, without that mediatio, disdaineth the bodies longer fellowship, and betaketh it selfe, to that contemplation, whereto it is by nature inclined, and giueth ouer the grosse and mechanicall actions of the bodie, wherto by order of creation, it was allotted in the earthly tabernacle. But you wil say vnto me, experience seemeth to declare a further passion of the soule from the bodie then I mention: for we see what issues, bodelie thinges, and the bodie it selfe driue our mindes vnto: as some kinde of musicke, to heauinesse, other some to chearefulness, other some to compasion, other some to rage, other to modestie, and other to wantonnes: likewise of visible thinges, certayne sturre vs to indignation and disdaine, and other to contentednes, and good liking. In like maner certaine natures take inward, moue vs to mirth: as wine, and other to heauines, some to rage, fu-

rie and frensie, and other some to dulnes & heauines of spirite : as certayne poysons in both kinds do manifest these passions vnto vs, besides such as rise of our humours bredde in our owne bodies, which may be reasons, to one not well aduised, so to mistake these effectes of corporall thinges, as though the soule receiued farther impression, not onely in affection, but also in vnderstanding, then I haue vnto you mentioned: for satisfying of you, in which doubtess, you are diligently to consider, what I shal declare, concerning the seuerall actions of bodie, soule and spirite, and howe, each one of these performeth their actiōs: which must be kept distinct, for better vnderstanding of that I shal hereafter in this discourse lay open vnto you. And first concerning the actions of the soule: you remēber howe it was first made by inspiration from God himselfe, a creature immortall, proceeding from the eternal, with whom there is no mortalitie. The ende of this creation was, that being vnited to the bodily substance, raysed and furnished with corporall faculties from the earth, commō with other liuing creatures, there might rise a creature of middle nature betwixt Angels, & beasts, to glorifie his name, This the soule doth, by two kindes of actions : the one kind, is such as it exerciseth, seperated from the bodie, which are contemplations of God, in such measure as he is by naturall instinct opened vnto it, with reuerēt recognisaunce of such blessings, as by creation it is indued with. Next vnto God, whatsoeuer within compasse of her conceite is immortall, without tediousnes, or trauell, and with spiritual

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ioy incōparable. These actiōs she is busied with in this life, so long as she inhabiteth her earthly tabernacle, neither in such perfection, nor yet so freely, as she doth seperated, and the knot loosed betwixt her and the body, being withdrawn, by actions exercised with corporall instrument, of baser sort. These are the other kinde which the soule, by the creators law is subiect vnto, for the continuance of the creature, and maintenance of the whole nature, with dueties thereto belonging: animall, vitall, naturall, and whatsoever mixed, requireth ioyntly all three: as this corporall praying of God for his goodnes, and praying vnto him for necessities, releeuing our brothers want, and defending him from wrong, with euerie ones seuerall vocation, wherein his peculiar charge lyeth, whether it be in peace, or in warre, at home, or abroad, with our countrymen, or with straungers, in our owne families, or with our neighbours, whether it be superiority of commandemēt, or duty of obedience, which differ in degree, as they be nigher, or farther of the actions peculiar to the soule, or communicate more or lesse with them. If you say vnto me how commeth it to passe, that the soule being of so single, and diuine a nature, as the creation manifestly sheweth, intermedleth with so grosse actions, as are common, not onely with brute beasts, as sense, motion and appetite, but euen also with natures of farre inferiour condition: as plantes, and mineralls, whereby it seemeth, that either the soule is not of such excellency, as in truth it is, or else that our nature consisteth of three soules, to which seuerall faculties, and actions

actions are allotted. By deeper consideration of the nature of the soule, this obiection may be easily answered. The soule, as the substance thereof is most pure, and perfect, and far of removed from corruption, so it is endued with faculties of like qualitie, pure, immortall and answerable to so diuine a subiect, & carieth with it, an instinct science, gotten neither by precept, nor practise, but naturally therewith furnished, whereby it is able, with one yniuersall, and simple facultie, to performe so many varieties of actions, as the instrument, by which it performeth them, carrieth an apt inclination thereto: as the brayne being an instrument of conceite, it therewith conceiueth: the eye to see, it seeth: the eare to heare, it heareth: and so the instrument of smelling, and taste, wanting nothing of their naturall disposition, the soule smelleth with, & discerneth tastes: which otherwise disposed, it can not shewe that ingenerate instinct, by outward senses, the faculty yet notwithstanding remayning entire and vntouched: I say the facultie, and not faculties. For if we plant so many faculties in the soule, as there be outward and inward actions performed by vs, it certainly could not be simple, but needs must receiue varietie of composition, to answer so many faculties, as wee see in sensible creatures, which as they worke diuersly, so haue they diuerse varieties of substance, of which sort among many other is Aloe, Rhubarb, & diuerse simples, that with one parte of their substance, loose, and open, and with the other stoppe and staie, the same also is sensible in colewortes and Cabages, and in the substance of shell fishes:
whose

whose decoction looseth the bodie, and procureth soliblenes: their substance being of a quite contrary operation: which riseth of a diuerse tempered substance in one nature, compounded of such varietie, whereof as the soule together vniforme, is voyde, so can it not possesse any variety of facultie. This if it seeme straunge vnto you, considering the diuerse sorts of actions, and the vnlikelines of performance of so many, and so diuerse, I will as I may in a matter, so difficult, & about the reach of any similitude of visible creature (except it selfe) only by comparison, make the assertion more plaine. Compare the skill of painting, with the simple and vniforme facultie of the soule: the facultie is simple and one, and yet could Apelles therewith vse both the grosse, & the small pensill, he could draw a line euident to the eye a far off, and so subtile: that scarce might it be discerned nigh at hand: he could applye himselfe by his vniforme faculty, to al the parts of Venus beautie: otherwise must it of necessity follow, that so many instruments of painting as he vsed, so many kinds of lines as he could draw, and so many partes as he could counterfeit, the eye, the nose, the mouth, &c. so many sundry faculties of painting had he, which to a man not destitute of the facultie of reason, must needes seeme most absurd. The same appeareth in the art of musick, which being attained vnto, but one facultie, yet is it the same in all the kindes of moodes & variety of tune, and time: although the practise be diuerse. Euen so the soule hath a facultie one, single, and essentiall, notwithstanding so many and sundry partes are performed,

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in the organickall bodies, as we dayly put in practise: neither is it hereof to be gathered, that the soule affoordeth no mo actions, the there be instruments: for both her proper actions, require none, and the other common with the bodie, by diuerse vsing and applying of the same instrument, are manifold & sundry, and the more sundry, the more generall the instrument is, and plyable, to diuerse vses: euen so, as the soule, in organickall actions, vseth one and the selfe same instrument to chaungeable offices, likewise being seperated from the bodie, although the facultie be one, it also exerciseth of her selfe, without instrument, from one faculty, diuers dueties. And thus haue you my opiniõ touching the actions of the soule, either considered, seperate, or conioyned with the body: & being ioyned therunto, such as it exerciseth of it selfe: or by those organickall meanes as the body affordeth: it remaineth, next to entreate of the spirite, and of the body, with their seuerall actions. Of such organes, as the soule vseth for instrumentall actions, some are of substance, & nature most quick, rare, and subtile: other some grosse, slow, & earthy, more or lesse. The subtile instrument, is the spirite: which is the most vniuersall instrument of the soule, and embraceth at ful, so farre as bodily vses require, al the vniuersall faculty, where with the soule is indued, and diiecteth it, and guideth it, vnto more particular instruments, for more speciall and priuate vses, as to the eye, to see with, to the eare to heare, to the nose to smell, to the bowels, stomack, and liuer, to nourish, to the heart, to maintaine life: and to other

partes

partes, to the end of propagation: this is all performed by the selfe same, one, and single spirite. If you demaund whereof this spirite is made, I take it to be an effectuall, & pregnant substance, bred in all things, at what time the spirit of the Lord did as it were hatch, and breede out all liuing thinges, out of the Chaos mentioned in Genesis, which Chaos, as it was matter of corporall, and palpable substance to all things: so did it also minister this liuely spirit vnto the, diuerse and seuerall, according to the diuersitie of those seedes, which God indued it withall: to some more pure, to othersome more grosse, according to the excellencie of the creature, and dignitie of the vses, wherto it is to be employed: from this power of God, sprang the spirite of man, as I take it, raysed from the earth, together with the bodie, whereby it receiued such furniture, & preparation, as it becommeth a lodging, for so noble a guest, except it maye seeme more likely, to be infused, and inspired, into the bodie with that breath of life, which was the soule of man, at what time god had first made his corps, of the mould of the earth, which I for certayne reasons here following am mooued to make doubt of. First, although it be an excellent creature, and farre exceedeth the grosse substance of our bodie, yet is it baser, then to bee attributed to so diuine a beginning, as frō god immediately, especially considering it hath not only beginning, but perisheth also: to which condition, nothing that proceedeth from God in such speciall manner, as the soule did, can be subiect vnto. Againe, we see this spirit maintained, and nourished

rished by the vse of earthly creatures, and is ei-
 ther plentifull, or scanteth, as it hath want, or
 abundance of such corporall nourishment. Now
 to drawe the originall offspring of the spirite of
 man from God, were in a manner to draw from
 him the spirite of al other things, wherwith that
 of man is relieued: which can not be accompted
 to flowe from that breathing of God, both see-
 ing the Scripture pronounceth it, as peculiar to
 the soule of man: and otherwise, should they be
 not inferiour in that respect, to the soules of
 men, which by nature, are set vnder his feete,
 and in al respectes are farre inferiour vnto him:
 that I mentiō not, too nigh approching the ma-
 iestie of God: which without impaire thereof,
 admitteth not so nigh, the accessse of the nature
 of inferiour creatures, honoring mankind ther-
 with only of all his visible workes. Thus then, as
 I take it, both the spirite had his first beginning,
 and is of such nature as I haue declared, and ser-
 ueth for these vses, I know commonly there are
 accompted three spirites: animall, vitall, and na-
 turall: but these are indeed, rather distinctions
 of diuerse offices of one spirite, then diuersity of
 nature. For as wel might they make as many as
 there be seuerall parts and offices in the bodye,
 which were both false, & superfluous. Next en-
 sueth the nature of the bodie, and his seuerall
 instruments, with their vses, which my purpose
 is here so far to touch, as it concerneth the vn-
 derstanding of that ensueth of my discourse: lea-
 uing the large handling thereof to that most ex-
 cellent hymne of Galen. Touching the vse of
 the parts: the bodie being of substance grosse, &
 earthy,

earthy, resembleth the matter whereof it was made: and is distinct into diuerse members, and diuerse parts, for seuerall vses required, partelie of nature, and partely of the humaine societie of life: whereupon the braine is the chiefe instrument of sense, and motion, which it dryueth by the spirite before mentioned, into all the partes of the bodie, as also of thoughtes, and cogitations, perfourmed by common sense, and fantasie: and storing vp as it were, that which it hath conceaued in the chest of memorie: all which the braine it selfe with farther communication exerciseth alone. The hart is the seate of life, and of affections, and perturbations, of loue, or hate, like, or dislike, of such thinges as fall within compasse of sense, either outward, or inward, in effect, or imagination onely. The liuer the instrument of nourishment, & groweth: & is serued of the stomach by appetite of meats and drinckes, and of other parts, with lust of propagation: & as the hart, by arteries conueigheth life to all partes of the bodie: so the liuer, by vaines distributeth her faculties to euerie member, therby the body enjoying nourishment, & increase, serued with naturall appetite, whereby ech part satisfieth it selfe with that which there-to is most agreeable. And these actions are bodily performed of the soule, by employing that excellent, and catholick instrument of spirit, to the mechanickall workes of the grosse, and earthy partes of our bodies. Thus then the whole nature of man, being compounded of two extremities, the soule, and the bodie: and of the meane of spirites: the soule receiueth no other annoy-

annoyance by the bodie , then the crafter man by his instrument: with no impeach, or impayre of cunning: but an hinderance of exercising the excellent partes of his skill : either when the instrument is altogether vnapt, and serueth for no vse : or in part only fit, whereby actions, and effects are wrought, much inferiour to the faculty of the worker: and as the instrument is of more particular vse , so is the soule the lesse impeached: and as more generall, so yet more hindered: both from varietie, and perfection of action: as the hart , more then the liuer : and the liuer, more then the braine : the stomach more then the rest of the entrayles : and all publicke parts, more then priuate: of which sort the spirit being disordered, either in temper, or lessened in quantitie, or entermixed with straunge vapours , and spirits, most of all, worketh annoyance, and disgraceth the worke , and crosseth the soules absolute intention : as shall more particularly appeare in the processe of my discourse : which that it may yeeld vnto you full aunswere of such doubts, as may arise vnto you , and make question of the truth of this point: I will my selfe set downe such obiections , as may encounter the credit thereof, and aunswere them , I hope , to your satisfying.

CHAP. XI.

Obiections against the former sentence , touching the manner how the soule is affected of the bodie : with answere thereto.

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THE obiections which seeme to enforce vpon the body farther power ouer the soule, then to withstand the organicall actions, are such, as are taken from the dispositiō of our bodies, both in health, and in sicknes. In health, we see howe the mind altereth in apparance, not onely in action, but also in facultie: both in that some faculties spring vp, which before were not: and those through occasions of chaunge of the body either more perfect, then otherwise they haue bene, or would be. This appeareth in age, and in diuerse order of diet, and custome of sensuall & sensible things. First touching age and yeares: wee see in childehoode, howe childish the mind beareth it selfe, in facultie incomparable to that which afterward it sheweth: as the vnderstanding dull: the wit of blunter conceit: memorye slipperie: and iudgement scarce appeareth. The body growing vp, and attaining at length the height of his increase, al these giftes, more and more grow vp therewith: and (euen as the bodie) get a maturitie, and strength, which is the perfection in their kinde. Againe the bodie passing the point of his vigor and virilitie of age, turneth all the wits and sage counsels, into more then childish doting: by which alterations and chaunges, in apparance the mind both suffereth detriments and againe receiueth greater ability of facultie. Neither is this only brought to passe through processe of years: but also it may seeme that certaine faculties, which before were not, at a season of age, put forth, and aduaunce themselves, which before gaue no countenance of shewe: and except we shall make nature keepe
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idle holy day, in them were not at all: as the faculty of propagation, of all naturall sortes, one of the chiefeſt: which if we ſay it ſlept, as it were in the minde, or waited a day: it ſhoulde ſeeme very ridiculous, that nature ſhould be furniſhed ſo many yeares with a facultie, which it ſhoulde put in practiſe ſo long after: eſpecially conſidering how particular faculties attend onely vpon ſingle and particular uſes, and haue no other employing. If it were not before, then eyther ſhould the mind be imperfect at the firſt, wanting ſome-part of the furniture, or elſe ſhould it ſeeme to riſe of the temper of the bodie: either of which, attribute more vnto the bodie, then of right thereto belongeth: and calleth in queſtion the immortalitie of the ſoule: except you will ſaye, it is a facultie, whereof the ſoule hath no part, being common with brute beaſtes: which carrieth with it theſe abſurdities. Firſt, this faculty muſt needs haue her ſeate, either in ſoule or bodie: if it be not in ſoule, then in bodie: if in bodie, then ſhould the inſtrument poſſeſſe the faculty, which is as one would attribute the faculty of the harmony to the harp, and the writing to the pen, and not to the ſcriuener: eſteeming the ſkilfull harps, and ſkilfull pens, which are dead inſtrumēt, and haue no beginning of motiō in theſelues. Now middle ſubiect is there none, whereto this faculty ſhoulde fall, except we will vainly, and againſt reaſon and philoſophy admit mo ſoules then one in our bodies. Again, to place anie facultie otherwiſe then of diſpoſition, and aptnes, in the bodye, without the ſoule, were to diſturb the vniforme gouernment

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ment, and that æconomically order, whereby our nature is ruled, in placing no commanders then one. So we see, how age, and course of tymes affect the body, not only by alteration of faculty, as it should seeme, but also, by breeding new. Nowe the order of life, region, and diet, seeme to presse the matter further: and as it were, to turne the minde about, with euery blast of corporall chaunge. We may obserue the nature of mariners, occupied in the sea surges, who haue their maners not muche vnlike framed, tempestuous and stormy: likewise the Villager, who busieth him selfe about his plow, and cattell only, hath his wits of no higher conceit: butchers acquainted with slaughter, are accepted thereby to be of a more cruell disposition: and therefore amongst vs are discharged from iuries of life & death: these experiences maintaine the quarrel, against the vnmoueable, and vnchaungeable facultye of the soule, whereof I haue before made mention. How region and aire make demonstration of the same, the comparison of the gentle, and constaunt ayre of Asia, with the sharpe & vnstable of Europe, doth declare vnto vs: whereby the Asians are midle, and gentle, vnfitte for warre, and giuen to subiection: the Europeans, naturallye, rough, hardie, stearne, right martiall impes, and harder to be subdued, and raunged vnder obedience: and of the same region, such people as inhabite places barren, open, and drye, and subiect to mutabilitye of weather, are more fierce, bolder, sharpe, and obstinate in opinion, then people of contrary habitation. Neither hath diet lesse part in this case of affecting
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the soule, then the rest: for we see, howe the chearefull fruit of the vine maketh the hart merrie, and giueth (with moderation vsed) an edge of wit, and quicknesse to the spirites: and those nourishmentes that are moyst, grosse, and not firmly compacted, aggrauateth the vnderstandinge, and maketh the conceit blunt, and disableth much the faculties of the minde: which a thinner, dryer, and more subtile foode doth entertain. To these obiections may be added, what alteration of minde, diuersitie of complexion, & excesse of the foure humours, cholera, fleume, bloud, and melancholie do procure, not only to the affections, as sanguine cherefulness, melancholick sadness, fleume heaviness, and choler anger: but to the wits, and such faculties as approach nigher to the soueraigne partes of our nature, the minde it selfe: as choler procureth rashnesse, and vnadvisednes, with mobilitie and vnstabilitie of purpose: melancholy contrariely, pertinacie, with aduised deliberation: sanguine simplicitie: and fleume flatte foolishnesse: and these are, so farre as my memory serueth me, all that is wonted to be objected from the state of our bodies, being in health, against the perpetuall, & immouable tranquillity of our minds, and immortall, vnchangeable, and incorruptible faculties thereof: which in the next Chapter, I will satisfie with full answer: now a few words touching the perturbations, and alterations through sickness: and so will I ende this Chapter, and in the next proceede to seuerall answeres. I my selfe haue obserued in diuerse times, not onely perturbation of minde to arise

by certaine diseases, whereby it fancieth, and reasoneth disorderly: but some faculties euen amended by the same (neither faculties of base action) as for the eye, to see clearer after an inflammation: and conuulsions to bee helped by agues: and in feuers, the hearing more quicke then before: and the swelling more subtile: and in phrenticke persons, the strength doubled vpon them: but also euen apprehension more perfect, and memorie amended, and deliuerance of tale more free: and eloquent without all comparison: which are actions of the greatest organically practises of the mind: in such sorte that I haue knowne children languishing of the splene, obstructed, and altered in temper, talke with grauitie and wisdom, surpassing those tender yeares, and their iudgement carrying a marvellous imitation of the wisdom of the ancient, hauing after a sorte, attained that by disease, which other haue by course of yeares: wherupon I take it, the prouerbe ariseth: that they bee of short life, who are of wit so pregnant: because their bodies doe receaue by nature so speedye a ripenes, as thereby age is hastened, through a certaine temper of their bodies, either in the whole, or in some animall part: which ripenesse as in other creatures, it easily yeeldeth to rottennesse, so in our nature, that speedy maturitie hasteth to declination, and sooner decayeth. If you will descend into the consideration of the effectes of poisons in our natures, as of henbane, coriander, hemlocke, night shade, and such like, they will giue greater euidence vnto that which these obiections import: by which the mind seemeth

meth greatly to be altered, and quite put beside the reasonable vse of her ingenerate faculties during the force of the poysons: which being maistred, or at least rebated, by conuenient remedies, it recouereth those gifts, whereof it was in danger to suffer wracke before: and if it be true which Plato affirmeth, that common wealthes alter by chaunge of musicke, what stables shall we account in the mind, which is in this sort subiect to euery blast of chaunge? Thus for your full satisfying, I haue called to minde such objections as do chiefly giue checke vnto that which I haue propounded touching the passions which the body chargeth the soule with: now shall you vnderstand the solution, and clearing of these doubttes.

CHAP. XII.

The answer to the former objections and of the simple facultie of the soule and onely organically of spirit, and bodie.

THese doubttes before mentioned, I will answer in such order as they were in the former chapter objected: beginning with those alterations, which the soule seemeth to sustaine from the bodie, while it enioyeth health, and good state of all his partes: of which sorte age & yeares first inferre against vs. For the generall answer whereof, as also for the rest, wee are to hold two pointes, as vnfalible, before mentioned: the one, is the simple facultie of the minde: and the other, the organically vse only of the bodie and spirit: which two groundes, before I en-

ter, into the particular disciphnering of the objections, I will first establish by reason, and then apply them to the particular solution of that which hath beene objected. First, the simplicitie of the nature of the soule, more simple then the heavens, argueth vnitie of faculty: seeing all simple things by nature reject mixture and composition, and whatsoever tendeth to pluralitie. For, whatsoever is more, is diuerse, diuersitye, simple things embrace not, neither doth diuersitye of nature admitte so nigh copulation, as to settle themselves in the selfe same simple, & vniforme subiect: which if they refuse to do, what shal we iudge then of will, and appetite repugnant to reason: and will sometime at variance with animal appetite? how can these so contrarye faculties concur in one single nature? That, simple things receaue neither contrarietie, nor diuersity, the consideration of the whol sort of dissentanie, and disagreeing things, wil make the matter manifest. All of that kinde are either suche as we call diuerse, or opposit: diuerse, whose disagreement is most gentle, haue notwithstanding such strife, that they meete not in the selfe same subiect at any tyme: as beauty, and wisdom, riches, and honestye: which haue their diuerse roomes in the same generall nature, and do not one farther encounter the other. The other, haue one single subiect, if they be of accidentary natures, or qualities: and there one expelleth the other: enduringe no societie: as vertue, vice, liberality, couetousnesse, and prodigallity. black, blew, yellow, and greene: light, darknes, &c. And these are at perpetuall warre, and admit no truce day,

day, no not for a minute, & so, because they will needes possesse the same place, expel each other, and are in Logick tearmed, Opposites. Now the whatsoeuer the soule simple, indiuiduall, & without mixture or composition giueth entertainment of disagreeing natures, must of necessity fall into one of these: that is, to the opposite or diuerse. The opposite require, their owne times, and will not accorde in the same subiect at once, except you will accompt relatives of a milder disposition, & more sociable then their fellows which notwithstandinge by the diuerse respect, are as farre disioyned as the rest. Now then, if we holde that the minde hath diuerse faculties, then of necessitye muste there bee in the same mind diuersitie of subiect: which if there be, then is the simplicity therof turned into multiplicity of substance, and composition of nature: a disposition contrarye both to the manner of the beginning of the soule void of mixture, & that immortall perpetuitye, wherewith it is indued. Peraduenture it may seeme strange, and repugnant to the nature of thinges diuerse, to disleuer them of subiect, seeing softnes and whitnes, white and heat, and such like, beeing diuerse enter into the same subiect: as in Inoe, the one and the other in molten leade, or hote yron: which doubt, because it serueth for prooffe of this vni-ty of facultye, I will laye open, and make playne vnto you. Of all things subiect to corruption, the elements are most simple, which beeing diuersly mixed, yeeld the varietye, we see of all compoūd thinges vnder heauen: these haue each of them, but one quality: fire hote, ayer moist, earth drye,

and water cold, if they should haue twaine, then must they needes either entercommunicate, or two qualities concurre with the firste matter: entercommunication is there none: for then should they not be the elements of other things seeing they should be elements one of ech other: two qualities make superfluities in the mixed, which nature eschueeth in all her worke: the superfluitie would be herein, that there should in the compound be found a drynes of fire, and the like of earth: a coldnes of the earth, and the like of water: and so in the heat of fire, & ayre: which were more then neede: seeing such qualities are sufficiently imparted to the compound by one. Now if the elementes which after a sort receiue composition of a grosse matter and forme, doe admit no diuerse qualitie, much lesse doth the mind of a more pure beginning, and simple substance reiect the same. But how then commeth it to passe, that a cole is black and hard, & chalk harde and white, in the same parte throughout, if diuersities settle no nigher together? yea very well notwithstanding. For compounded things, though they make one nature, yet are they not by reason of compositions in all parts alike, neither are the elements so confused in the mixture but in all partes they may be found distinct by their qualities simple or compound: which qualities although they be commonly attributed to the whole, yet properly and chiefly, belong they to the elementes whereof the whole consisteth: so that in one nature, diuersity of subject is to be considered. Example shall make it plaine: the heate of pepper riseth of the fierie element

lement, the drines and soliditie, of substance which it hath of the earthie. In Rhubarb the purging vertue riseth of the subtle substance, and the strengthening facultie of the grosse and earthy. Chalk is white of the aieri moisture which it is endued with: and hath his hardnes of a earthie drines. The rose her rednes of a certaine temper of single moistnes, concocted with heat: and her smell, of an aieri moistnes mixed with an earthy drines, attenuated with heate, and vertue of the fiery element. So wee see diuerse thinges, which seeme to fall into one vniuersall nature or subiect, the matter being more narrowly vined, betake them to their owne subiect, proper and peculiar vnto them selues, and onely by communicating their substance with the whole, endue it also with like qualities. But you will say: if the elementes haue but one qualitie (which first was affirmed to the maintenaunce of single facultie) then is not the element of fire dry, nor of water moist, nor of aire warme. True: neither are they of their owne natures such: but that which is in fire beside heate, is onely an absence of moistnes, in the earth accompted cold, is an absence onely of heate: in the rest likewise, and not an ingenerate qualitie: more then heauen may be said to be moist, because it is not dry or hote, because it is not cold: which indifferently refuseth all such kinde of quality. Now an absence of one quality, is not straightway an inferring of the other: but only in priuants, wherof the one is a meere absence, and of that contrarie onely, which naturally should be present: as blindness is not rightly said of a stone, though it

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see not at any time. In the elemētary qualities, it is not so: but they are all qualities importing a presence : because they adioyned to the firste matter of thinges , are the only formes of elementes: now absence formeth nothing, and priuantes are alwaies contrarie to forme and nature: It appeareth then, that elements which are lesse simple then the soules of men are endued but with one facultie, and that diuerse things require a diuerse peculiar seat, which being taken vp in such natures as will abide mixture , seeme as though they were of the whole mixed, when as but after a sort only they are so to bee accōpted. These two pointes being sufficiently proued establish evidently the simple and vniforme faculties of the soule : For hereby it is most manifest that by reason of the simple nature thereof, it cannot beare any mixture, or be support of diuerse thinges: neither that diuerse will so neighbour it together , as to dwell in one indiuiduall subiect. Then seing that they which of al the disagreeers least disagree , will not so nighly be linked: neither can any diuersitie of facultie in the minde, in a nature so simple , and impartible be coupled together, where there is no disagreement of substance, nor dissent of mixture, but every parte like the whole, and ech like other. Againe these pluralities being essentiall, can be but one: seing essence is not many , and nature alwaies farre vnlike the sword of Delphos, which serued for diuerse vses, euer employeth one to one, and not to many: otherwise wāt should enforce her, which (she abounding with sufficiencie) refuseth in all her actions. Moreover being in every part like

like it selfe, and ech part like other, no dissimilitude can arise by distinction of facultie; Accidentall if they be: then is the minde in daunger of loosing all faculty, which it cannot do seing it is subiect to no force, but of God himselfe that made it. Now what soeuer natural faculty in any thing fadeth, it is by reason the thing first fadeth which enioyeth that faculty: else would they alwayes continue: wherefore the minde being euerlasting, and exempt from chaunge and corruption, her facultie is also essentiall, and of like perpetuity: I neede not yeelde reason why contrarie faculties, or such as we call desparates in logicke, can haue no roome in a nature so simple as the soule is, both in respect of the repugnance within themselues, and vnity of the subiect: seing such as are diuerse only refuse that cohabitation and neighbourhood. Thus much shal suffice to proue the simple facultie of the soule: it followeth to proue the spirit and body to bee wholly organically: by organically I meane a disposition & aptnes only, without any free worke or action, otherwise then at the minds commandement: else should there be mo beginninges & causes of action then one, in one nature: which popularity of administratiō, nature will not of, nor yet with any holygarcicall or mixt: but commandeth only by one louerainty: the rest being vassals at the beck of the soueraigne commander. The kindes of instruments are of two sorts: the one dead in it selfe, and destitute of all motion: as a saw before it be moued of the workman and a ship before it be stirred with winde, and hoised of saile: the other sorte is liuely, and carrieth

rieth in it selfe aptnes, & disposition of motion: as the hound to hunt with, and the hauke to fowle with, both caried with hope of pray : the hand to moue at our pleasure, and to vse any other kind of instrument or toole. The second sort of these twaine, is also to be distinguished in twaine, whereof the one obtaineth power in it selfe, and requireth derection onely, as the beast, and fowle aboue mentioned : and the other not only derection, but impulsio also from an inward vertue, and forcible power : as the motion of the hand, and the varietie of the hand actions do most euidently declare. Of these three kinds of instruments, I place the spirit & bodye both to the mind, as they saw or axe in the workmans hand, or to the lute touched of the Musitian (according to the sundry qualities & conditions of the instrument of the bodie) in the thirde sort, but so, as the spirit in comparison of the bodye, fareth as the hand to the dead instrumentes. Of the first sort they are not, because they partake of life: of the second they may not be, because of themselves they haue no impulsio, as it appeareth euidently in animall and voluntarie actions, (and although more obscurely to be seene) in such as be called naturall. For the spirit being either withdrawne from the outwarde parts by vehement passiō of griefe, or ouer prodigally scattered by ioy, or wasted by paine, the outward partes not only faile in their sense and motion, but euen nourishment & growth thereby are hindered : and contrarily, though the spirit be present, except the part be also well disposed, not only feeling is impaired, & such actions

as require sense and motion, but also concoction and nourishment. Againe, the spirit it self without impulsion of minde lyeth idle in the bodie. This appeareth in animall actions more plainly: as the mind imploying vehemently the spirit an other way, we neither see that is set before our eyes, nor heare, nor feele that which otherwise with delight, or displeasure, would vehemently affect vs. In naturall actions and parts, it is more obscure: either because the spirit cannot be altogether so seperated by the order of nature, being rooted so in the part, or because the verie presence of the soule in an organical bodie, without further facultie or action, carieth the life withal, and is not subiect to arbitrement and wil: as the royal estate of a Prince, moueth silence, reuerence, and expectation, although there bee no charge, or commaundement therof giuen, nor such purpose of presence: so life lyeth rather in the essence or substance of the soule, giuing it to a fit organed body, rather then by any such facultie resident therein, except wee maye thinke that lesse portion of spirite serueth for life only, then for life, sense and motion, & so the partes, contented with the smaller prouision therof, are entertained with life, though sense and mouing require more plenty. But howsoeuer this be obscure in naturall actions, the minde transporting the spirits an other way by sodeine conceit, study or passion, yet most certaine it is, if it holde on long, and release not, the nourishment will also faile, the increase of the body diminish, and the flower of beautie fade, and finally death take his fatall hold: which commeth to passe, not onelye
by

by expence of spirit, but by leauing destitute the parts, whereby declining to decay, they become at length vnmeete for the entertainment of so noble an inhabitant as is the soule, of stocke diuine, of immortall perpetuity, and exempt from all corruption. Then seeing neither body, nor spirit are admitted in the first, or second sorte of instruments, they fall to the third kinde, which being liuely, or at the least apt for life, require direction, and also foreine impulsion: foreine, in respect of themselues, destitute of facultie, otherwise then disposition: but inward and domesticall, in that it proceedeth from a naturall power, (resident in these corporall members) which we call the soule: not working as ingens, by a force voyd of skil and cunning in it selfe, & by a motion giuen by deuise of the Mechenist: but farre otherwise indued with science, & possessed of the mouer: as if Architas had bin him selfe within his flying doues, & Vulcanne within his walking stooles, and the mouing engine as it were animated with the minde of the worker, therein excellling farre all industrie of art. For here the natural Apelles painteth as well within as without, and Phydias is no lesse curious in polishing the entrailes, and partes withholden from the viewe, then in garnishing the outward apparance, and shew of his frame: and which is yet more, here the craftes man entreth him selfe into all the parts of the worke, and neuer would relinquish the same. Although we place the spirit and body in the third kind of instrumēt, yet is there great oddes, betwixt these two. For the spirit answereth at full all the organically actions
of

of the soule, & hath in it no distinction of members: the bodie is of more particular vses, compounded of sundry partes, each of them framed of peculiar duties, as the mind & spirit employeth them. The spirit is quicke, nimble, and of marvellous celeritie of motion, the bodie slow, dull, and giuen to rest of it selfe: the spirit the verie hand of the soule, the body & bodily members like flayles, sawes, or axes in the hand of him that vseth them. For as we see God hath geuen vs reason for all particular faculties, and hand for all instruments, of pleasure, of necessitie, of offence, of defence, that thereby, although man be borne without couering, without teeth, without hoofe or horne, only with tender nailes, and those neither in fashion, nor temper fit for fight: yet he clotheth him selfe, both against the tempest warme, against force of weapon with coate of Steele, and maketh vnto him selfe weapons of warre, no tush, no horne, no hoofe, no snout of elephant in force comparable thereunto: so the spirits of our bodies, and this hand of our souls, though it be but one, yet handleth it all the instruments of our bodie: and it being light, subtile, and yeelding, yet forceth it the heauiest and grossest, & hardest parts of our bodies, chewing with the teeth, and striking with the fist, & bearing downe with the thrust of shoulder, the resistance of that which standeth firme, and containing alone the force of all the members: seeth with the eye, heareth with the eares, vnderstandeth organically with the braine, distributeth life with the hart, and nourishment with the liuer, and whatsoever other bodely action is practised.

etified. This hand is applied to the grosse instrument, and the effect brought to passe, yet not absolutely of it self, but by impulsio of the mind which is placed the only agent, absolute and soveraigne not onely in respect of commaunding, but also of faculty & execution. This place then beareth the spirits among the instruments: and as the soule is one, and indued with one only facultie, so the spirit is also one, and embraceth that one facultie, and distributeth it among the corporal members, as euerie one according to his diuerse temper or frame, or both ioyntly together is meete this way or that way to be employed, yet so that by degrees, and diuerse dispensations, it is communicated from the principall and chiefe partes with the rest. As first life and vitall spirit, from the hart to the rest by arteries: nourishment and growth, from the liuer by vaines: sense and motion, from the braine by nerues: not cofusedly, and by equall portions administred to al alike, but by such geometrical proportion as iustice requireth. and is necessarie for the office of euerie part. Thus you see what nature the spirit is of, and to what vse it serueth in our nature, and of what sort of instrument it is to be accompted. The corporall part and members, because their seruices be many are distinct into diuersity of shapes and tempers, to answer all turnes whereof some be more generall, and beare as it were office ouer the rest, as the heart is most generall, and extendeth it selfe to all the parts, with this prerogatiue aboue the liuer: that a part may liue for a time, and not be nourished, neither yet ca any part be nourished without life.

This

This rule it exerciseth by the minifterye of his arteries extēded in branches throughout the bodye, and scattering the spirite of life throughout. Next the hart in vse and office towards other members, the liuer obtaineth the second place: by whose vertue, through the operation of the soule, and that spirituall hand, nourishment, and preparation of aliment is perfourmed in all the partes, vpon whom attendeth the stomach & the rest of the intralls vnder the midriffe. The thirde place is allotted to the braine, which by his sense and motion guideth, and directeth the partes maintained with life and nourishment: his sense is of two sortes, & so his motion, both inward, & outward. The inward sense, thinketh, imagineth, and remembreth, and is practised with that peculiar temper and frame which the braine hath proper, as also his internall motion not muche vnlike the panting of the hart. The outward sense and motion of sinewes is deriued from it into all partes that require sense, or mouing. The other partes subiect to these three principall and their ministers serue their owne turnes onely, and are of priuate condition, except the soule command a voluntarie or mixed action: as to walke, to go, &c. or to take breath, giue passage of stoole, or vrine.

CHAP. XIII.

*How the soule by one simple faculty performeth
so many and diuers actions.*

THUS haue you these partes, and organicall vses distinct: and if it seeme yet difficult vn-

to you, to conceaue, how one simple faculty can discharge such multiplicity of actions, way with me a litle, by a cōparison of similitude, the truth of this point, & accordingly accept it. We see it euident in automaticall instruments, as clockes, watches, and larums, how one right and straight motion, through the aptnes of the first wheele, not only causeth circular motion in the same, but in diuers others also: and not only so, but distinct in pace, and time of motion: some wheelles passing swifter then other some, by diuers rases: now to these deuises, some other instrument added, as hammer and bell, not only another right motion springeth thereof, as the stroke of the hammer, but sound also oft repeated, & deliuered at certaine times by equall pauses, and that either larum or houres according as the parts of the clocke are framed. To these if yet moreouer a directory hād be added, this first, & simple, & right motion by weight or straine, shall seme not only to be author of deliberate sound, and to counterfet voice, but also to point with the finger as much as it hath declared by sound. Besides these we see yet a third motion with reciprocation in the ballance of the clock. So many actions diuerse in kinde rise frō one simple first motion, by reason of variety of ioyns in one engine. If to these you adde what wit cā deuise, you may find all the motion of heauen with his planets counterfettēd, in a small modil, with distinction of time and season, as in the course of the heauenly bodies. And this appeareth in such sort as carie their motion within them selues. In water works I haue seene a mill driuen with the winde,

winde, which hath both serued for grist, and a-
 uoiding of riuers of water out of drowned fens
 & marishes, which to an American ignorant of
 the deuise, would seme to be wrought by a liue-
 ly actiō of euery part, and not by such a generall
 mouer as the wind is, which bloweth direct, and
 foloweth not by circular motion of the mill
 saile. Now if this be brought to passe in artifi-
 ciall practises, & the variety of action infer not
 so many faculties, but meere dispositions of the
 instruments: let the similitude serue to illustrat
 that vnto you, wherto the reasons before allead-
 ged, may with more force of proof induce you.
 If yet you be not satisfied (for melancholick per-
 sons are for the most part doubtful & least assu-
 red) and although yee acknowledge the truth
 hereof in organical actiōs: yet in such as require
 no instrument, iudge otherwise, that scruple also
 by a similitude, I wil take away & make it plaine
 vnto you, referring you for strēgth of reason to
 that which hath been aforesaid. Before, I shewed
 the varietie of action, to spring of diuersitie of
 instrument, now, where there is no instrument,
 what diuersitie (say you) can there be? and yet to
 giue but one action to the soule, were to deprive
 it of many goodly exercises, whereby it appre-
 hendeth the creator, thankfully acknowledgeth
 his goodnesse, and directeth it selfe to his ho-
 nour, besides those spirituall offices, which the
 soules departed out of this life, in loue performe
 to each other, with that knowledge of eternall
 things: If you require reason of prooffe, the sim-
 plicitie of the soule, and the nature of diuerse
 things will make answer: if of illustration and

comparison of similitude: then consider, howe with one viewe, a man beholdeth both top, and bottome of height, and both endes of length at once, the situation of the thing being conueniēt therevnto: yet are there neither diuerse faculties, nor diuerse instrumentes: the Sunne both repeneth and withereth, and with an influence it bringeth forth metalles, trees, herbes, & whatsoever springeth from the earth, some things it softeneth, and other some it hardeneth: other some it maketh sweete, and other some bitter: an hammer driueth in, and driueth out, it looseth and fasteneth, it maketh & it marreth, not with diuersity of faculty, keping the same waight temper, and fashion it had before, but onely diuerslye applyed, and vsed vpon diuerse matters: so many vses arise of one instrument. Moreouer, if a man were duple fronted (as the Poets haue fained Ianus) & the instruments disposed thereafter, the same facultye of sight woulde addresse it selfe to see both before and behind at one instant, which now it doth by turning. As these actions of so sundry sorts require no diuerse facultye, but chaunge of subiect, and altered application: so the mind, in action wonderfull, and next vnto the supream maiesty of God, and by a peculier maner proceeding from him selfe, as the thinges are, subiect vnto the apprehension, & action thereof: so the same facultie varieth not by nature, but by vse onely, or diuersity of those thinges whereto it applyeth it selfe: as the same faculty applyed to differring thinges, discerneth, to thinges past, remembreth: to thinges future, foreseeeth: of present thinges determineth: and that

that which the eye doth by turning of the head, beholding before, behind, and on eche side, that doth the mind freely at once (not being hindered, not restrained by corporall instrument) in iudging, remembring, foreseeing, according as the thinges present them selues vnto the consideration therof. For place mo then one, & where will you stay, and how will you number them? & why are there not as well three score, as three? If you measure them by kindes of actions, they are indefinite, and almost infinite, and can not beare anye certaine rate in our natures: seeing such as are voluntary, rise vpon occasions, and necessitye vncertaine: and naturall are diuerse in euerye seuerall part, and so according to their number are multiplied, and of them sundrye actions being performed, as to attract, to concoct, to retaine, to expell, to assimilate, agglutinate, &c. not generallye, but the peculiar and proper nourishment, the number woulde fill vp Erastosthenes sine to count them all. Wherefore to conclude this argument, and to leaue you resolved in this point, let the facultye be one, and pluralitie in applicatiō, vse, & diuersity of those thinges where about it was conuersaunt: otherwise the mind shalbe distracted into parts, which is whol in every part: and admit mixture, which is most simple: and become subiect of diuerse qualities, which are distinct in nature, and communicated by mixture of substances whereto they belong, & not confused together in one, against nature. Thus you haue mine opinion touchinge these three partes: of soule, of spirite, and bodye, with their peculier actions, and howe euerye one is

seuerally brought to passe: which I thought necessary first to make plaine, before I entred into particular aunswer to the former obiections, as the grounde of the solution, and rule whereto the particular aunsweres are to be squared. So then I take generally the soule to be affected of the body and spirit, as the instrument hindreth the worke of the artificer, which is not by altering his skill, or diminishing his cunning, but by deprauing the action through vntowardnes of toole, and fault of instrument. This in the Chapter following, I will particularly apply to the former obiections.

CHAP. XIII.

The particular aunswere to the obiections made in the II. Chapter.

AS for those faculties which age seemeth not only to alter, but also to breede, they are altogether organycall, and are not of this or that sort: or appeare not, because, the faculty suffereth violence or wanteth, but because the instruments as yet lacked such disposition, as the soule requireth, being altogether vnapt, or else although faulty in parte, yet employed as they may be: whereupon the actions become imperfect. As the braine in a child new borne, ouercharged with humidity causeth discretiō of sensible obiects for 40. dayes, as sayeth Hippocrates and Aristotle, to be so dull, that they feele not, though they be rubbed, neither laugh they, though they be tickled, as afterward they doe both, and take pleasure in the one, and as we be
affected

affected after a mixt sorte in the other: which obscurity of sense, ioyned with want of experience of sensible things, and comparing of their euent, with want of exercise, is the cheefe cause of that simplicity of children in affaires of this life, wherein prudence is most conuersant. For better conceiuing of which point, you are to vnderstand, or call to minde, how the soule hath certaine principles of knowledge ingenerate, called Criteria of the Greekes, and certaine taken from obseruation of sensible things, and from them framed, agreeably to those grounded principles and ingenerate knowledge of the soule. These Criteria discern betwixt good and badde, trueth and falshood, and are euer firme, and certayne in themselues, and are abused only by the imperfection of such instrumentes, by which the discretion and report of outward obiectes do passe. From this do spring three seuerall actions, wherby the whole course of reason is made perfect. First, that which the Greeks call Sinteresis, the ground, whereupon the practise of reason consisteth, answering the proposition in a sillogisme: the conscience applying, the assumption: and of them both, the third, a certain trueth concluded: these partes, the soule doth without instrument of body, and neuer faileth therein, so farre as the naturall principles leade, or outward obiectes be sincerely taken, & truly reported to the minds consideration. From the practises of these ingenerate, & infallible grounds rise all the knowledge of outward things, and humane sciences: and as a rule being but one ruleth equally gold, timber, and stone, and the

E. iiii. ballance

ballance peaseth all kinde of waighthy thinges alike, so these applyed to practises of life, & worldly busines, haue ingendred prudence, and circumspection: in the conuersation of men, and maner of behauiour, the morall vertues: in the perfection of voluntarie actions, diuerse Artes and sciences, and aboue all, disposeth it selfe to the worship and adoration of God, in some one sort or other: the right manner whereof dependinge vpon his expresse Oracles, and operation of his spirite aboue nature: the want heereof hath caused so manye rites, & sundry superstitions as are, & haue beene accompted religion in the world, the humaine sense being neither able to deliuer misteries of such diuine quality vnto the mind, and those groundes and rules beeing feebled, & crooked in that kinde, by the degenerate state of our first parentes. So then that wherein children seeme to fayle through age in reason, is not that the faculty is vnripe, or to seeke: but because the exercise thereof through necessitye of life, is imployed in such things, as sense not being before acquainted with, maketh offer thereof to the mindes iudgement confused, and deliuereth one thing for an other, or the same not sincerely: so the fault is in organically action, and not in ingenerate facultye, which organe hath not yet, the full disposition of all his partes, or mistaketh for want of experience, that which it reporteth: accordinge to which the minde pronounceth, directed by her ingenerate sciences which both are manifest in tender yeares: whose braines are so soken, and drowned with naturall moisture, that in them the animall instruments

are

are most feeble, especiallye such as require vse of the braine it selfe the moistest part of all the bodye, the other actions which stande of a passiue disposition (as outward sense) being little or nothing thereby hindered. This appeareth plainly in those things which children do distinctly comprehend, which their ingenerate science, essentiall to the minde, doth clearely, and perfectly conceiue and iudge, as the auncient: as a childe knowing the heat of fire, will as readely iudge of the perill, as the wisest Senatour, of the inroad of a borderer, or the politique Captaine, of the vnequall encounter with his enemy, by place, occasion, of time, or what oportunitie soeuer, & hauing felt the heate thereof, will as presently iudge the sentence false, affirmeth it coulde, as the sharpest witted Philosopher, the most captious argumēt, & subtillest Sorites of Stilpo. Moreouer we daylye see in children a Preludium as it were, and draught of the grauest actions, that in earnest do afterward fall out in our life, only the thing altered wherein the minde is occupied. For they will both counterfet the wise counsellor, & the valiant captaine: the Maiesty of a prince, and duety of homage and subiection, and giue signification for the moste part of that hope in their youth, as a modil, wherof age afterward maketh full prooffe: which as it appeareth in all, so moste notably in the worthy Cyrus, of whose education Zenophon writeth. Now it also appeareth in children (as their organically partes are tempered) more quickly, to apprehende, euen those childish matters wherewith they busie theselues or they therewith more or lesse acquainted:
which

which both concurred in Cyrus: his body being as it should seeme of excellent temper, & himselfe, sonne of a King, at those dayes the great maister of the world: as for his education, it was nothing else, but an acquainting of his minde with those excellent partes of a prince, which afterward being at full hability of instrument, he put in practise, as his gouernmēt required. This called Plato a remembrance only, and calling to minde againe of those things, which the soule, by being plunged in this gulse of the body, had forgotten: which I so farre otherwise count of as neither do I hold that the soule had euer before any knowledge of these outwarde thinges, and such whereof the senses be motions, neither being separated from this corporall society, shall haue any knowledge, or remembrāce of hereafter, at least in this maner, but only is conuersant in those exercises which require no bodely organ, til the resurrection, whe ioynd to the body againe, as after a sleepe, it recondeth with a fresh memory what it hath done good or euill, with conscience excusing or accusing: because they rise of sense, and sensible obiects, and haue no farther vse then in humane society, which such actions do vphold: neither carieth it away more then it brought, as whereto nothing can be added. That then, which generally I aunswered, touching organicall practises peculiar to bodie & spirit, the same do I apply particularly to the obiection frō age, and such discretion as it bringeth with it, euen that all such actions depend vpō instrument, wherunto the fault whatsoeuer is to be ascribed, and not vnto any faculty of the
mind,

mind, (which neuer suffereth increase nor decrease, or any other kind of alteration,) or else vnto want of experience, and exercise of those things, which greater yeeres medle with: where- in the senses both externall, and internall by vse being perfect, like as a true looking glasse representeth the countenance to the eie, in al points as nature hath framed it, so offer they the relation true & distinct frō sensible things: wherof the mind deliuereth resolution and sentence: willeth good things, and refuseth the contrary, whatsoever it seemeth to do otherwise, through the inordinat instrumētts the seates of vnruely appetite, and disorderly affection, far different from that which the mind it selfe willeth entirely, free frō al perturbation. That which I haue answered concerning the animall actions, fitteth also the objection of propagation: for such parts haue not as yet their natural dispositiō thereunto: neither doth the animall parts make such discretion in male & female, wherof that appetite ariseth, although the sight & countenance and person of eche party be all one: neither is any faculty idle at any time, (the instruments only of sense and motiō take refreshing by rest) especially so many yeares: which must needs ensue, if it were a faculty distinct, and not rather according to the aptnes of instrument, a peculiar exercise onely. For nature employeth all to the vttermost, and giueth neuer ouer, except it be more chearefully and strongly to lay hand to the work againe, which to propagation needeth not, no vse hauing bene thereof at all before. If you say it riseth of no internall conceite, take this withall,

that

that the conceit is taken from an externall object, together with a disposed parte thereunto, which so soone as it is perfected to the vse, the minde being alwaies occupied, and in continuall motion, employeth that also whereunto naturally it is bent. The obiection rising from custome of life in saylers, butchers, and ploughmen receiueth the same answer. For their instrumentes of action through continuall practise of such artes, maketh them in common sense, imagination, and affection, to deliuer thinges vnto the minde after an impure sorte, alwaies sauouring of their ordinarie trade of life. This is that putteth of butchers from iuries, and iudgemēt of life and death amongst men: who although they know there is difference betwixt man and beast, the cause of the one and the vse of the other, the giltlesse prisoner, & the innocent lamb, yet they being accustomed with slaughter, the difference is not so sincerely taken, and the affection not indifferent in such a case: and therefore from such capitall causes they are remoued. The mariner as the Europeans are more rough, bold, hardie, inconstant, then the Asians, through inconstancie of the aire, and tempestiousnes of the regions: so the incertaintie of the weather, and stormie seas with custome of daunger, maketh them more rough, bolde, and hastye, then they which be of other trade of life, and their businesse on firme land: euery action in respecte and comparison of due consideration, is either winde, tide, or tēpest, the anchor, saile, or steirne: euerie displeasure a storme, and euery contentment a calme: euen as a man that hath trauelled
all

all the day on horsebacke, or sayled on the sea, though he be laid on his bed, yet keepeth an imagination of trauel still: his body fairing after a sorte, as though it were on horsebacke, or yet embarked, iudgeth not so rightly of rest: by reason of the former inured trauell: so these men through their kind of life, either by false representations of such obiects, or imperfect & mixed report, offer thinges to the mind, otherwise then they are indeed, and receiue iudgement of them thereafter: whereto their affections answering, they take thinges in farre other parte, then they should, or the nature of the cause requireth: now the region or habitation being as it were apparant vnto vs, ministring breath and foode, no maruell if our bodies be affected thereafter, and so the actions varie (as the childe of the parentes in one sorte or other carieth the semblaunce) the facultie being all one, and keeping the same state, while the instrumētts stand to such hazard, as outward thinges, either by region, diet, custome of life, or else whatsoever doth threaten and bring vpon vs. Most of all hath region this force, not onely in that we feede as the soyle affordeth, but because the aire whereof the spirits of our bodies are repaired, besides that which riseth of the internall spirite of aliment, is continually drunke in vs, and passeth into all the secretes of our intrayles, stirreth our humours, and diuersly affecteth all our organically partes: as the aire and soile, drie, open, & barren, maketh the bodies firme, hard, and compact, and the spirites pure and subtile, wherby what actiō soeuer is to be performed of them, is more quicke, nimble,

and

and prompt, especially if nourishmēt be proportionall, then of people of contrary habitation. Of all the former obiections, the humors of our bodies seeme most to vrge, and chalenge interest in disposing of the minde, both in respect of those accidents, we see persons fall into ouercharged with them, as also, because commonly the affections of the hart, as ioy, sadnes, delight, displeasure, hope, feare, or whatsoeuer else of them is mixed among the perturbations, commonly are all to them ascribed, which because it most concerneth the chiefe drift of this discourse of melancholy, I will more stand vpon, and afford it a more copious answer.

CHAP. XV.

*Whesher the perturbations rise of the
humour or not.*

TH^E perturbations are taken commonlie to rise of melancholy, choler, bloud, or fleume, so that men of hastie disposition we call cholericke: of sad, melancholicke: of heauie and dull flegmaticke: of merie and chearfull, sanguine: and not onely the common opinion so taketh it but these affections are accompted of the Physicians for tokens of such complexions, and such humours raiging in the body. Let vs consider therefore, whether the truth be as they hold it, & perturbations haue no other fountain thē these humours. What these humours are, we haue sufficiently declared, and how they are ingendred: the vse of them is to nourish the parts of the bodie, and to repaire the continuall expence thereof

of through travels of this life, besides that, which the naturall heat continually consumeth. The perturbations thus moue vs, disturbe our counsels, & disquiet our bodies on this sort. First occasion riseth from outward things, wherein we either take pleasure, or wherewith we are offended: this object is caried to the internall senses from the outward, which if it be a matter sensuall onely, the minde vseth to impart it to the hart, by the organicall internall senses, which with ioy embraceth it, or with indignation, and mislike refuseth it, if of such points, as it selfe liketh, without their helpe it giueth knowledge thereof to the hart by the spirits, which either embraceth the same, impelled by the mindes willing, or reiecteth it with mislike and hatred, according to her nilling. But before I proceed further in this Chapter, it shall be necessarie to declare vnto you, all the sorts of perturbations, which being distinguished vnto classes or proper families, shall deliuer great light vnto vs: both in laying open their natures, and also compared with the nature of the humours, make more cleare demonstration, what likelihoode they carrie to be effects of such causes as the humours are. All perturbations are either simple, or cōpounded of the simple. Simple are such, as haue no mixture of any other perturbation: and those are either primitiue, & first, or deriuatiue and drawne from them. The primitiues haue like or dislike properties vnto the. Loue & hate are the first kinds & primitiues of the rest: loue being a vehement liking, and hate a vehement affection of disliking: from these spring all the
deriua-

deriuatiues , which arise either from loue , or hate,like,or dislike. From loue and liking of a present good, springeth ioy and reioycing, if it be to come, hope entertaineth the heart with expectation, From dislike and hate: if the thing be euill as the other good, (in deede or in appearance it skilleth not) and present , riseth heavinessse of hart, and disposition of sadnesse: if it bee a future euill, feare riseth frō the mislike of hate, & these I take to be al the simple perturbations, The compounds , are such as haue parte of the simple by mixture: and that either of the primitiue simple, or the deriuatiue: and of the primitiues with simple ones only, or mixed with deriuatiues. Such are mixed with primitiues onely, are either mixed vnequally of loue and liking, or of mislike & hate, or equally of the both. Of the first sort, & taking more part of liking, is the affection which moueth vs to laugh, this we call merines wherewith we with some discontentment, take pleasure at that, which is done or said ridiculously: of which sort are deeds, or wordes vnseemely or vnmeet, and yet moue no compassiō, as when a man scaldeth his mouth with his pottage or an hote pie, we are discōtented with the hurt, yet ioye at the euent vnexpected of the partie, and that we haue escaped it, from whence commeth laughter: which because it exceedeth the mislike of the thing that hurteth, bursteth out into vehemency on that side, and procureth that mery gesture. If on the other side the thing be such as the mislike exceedeth the ioy we haue of our freedome from that euill, then riseth pitie and compassion : and these perturbations take
their

their beginnings of the primitiues vnequally mixed, whereby one of them doth after a sorte obscure the other. The other are such as haue equall mixture, and those are enuie and ielofie. If the thing we loue be such as we haue not part of, then springeth an hate or mislike of the partie who enioyeth that we want and like of, and so breedeth enuy, a griefe for the prosperity of another, or good successe whatsoeuer, wherein we haue no part. If it be such benefit as we enioy, and are grieved it should be communicated with other, and wherein we refuse a partener, that is called ielousie: and is seene manifest in such, as are amorously affected, or of aspiring natures: and these are compounded of the primitiues alone, like or mislike, loue, or hate. Those which are mixed of primitiues, or deriuatiues, are of two sortes, according as the primitiues: that is to say mixed of loue or hate. Now loue mixed with hope, breedeth trust: with loue and feare distrust. Hate or mislike compounded with hope, breedeth anger: whereby we are displeased with that misliketh vs, and by hope of being satisfied of that, that offered the dislike, are driuen to anger the affection of reuenge. If it be any thing wherein we haue displeased our selues with, it is called shame: if it be compounded with feare, it is called bashfulnesse, if the mislike be taken from another, the composition is of hate and anger, & thereof springeth, malice. Thus haue you the perturbations compounded of primitiue passions with their deriuatiues. Of deriuatiues betwixt them selues arise despaire, and confident assurance. Despaire is compoun-

ded of heauinesse, grieve and feare, the other of ioy and hope: thus haue you after my minde the perturbations raunged into their seuerall classes: to the ende, the affinitie of cause and effect (if any be) betwixt them and the humours, may more easily appeare, if none be, as in deed there is none, then the contrarie truth may with greater euidence, approue it selfe vnto your iudgement. For loue or liking, hate or mislike, being but two primitiue passions, how may we with reason referre them to the humours, which are foure: and if the perturbations should rise of humour, then should they aunswer ech other neither mo nor fewer: and as the one is compound, primitiue and deriuatiue, so should the humours be at the instant of those passions, which is impossible: or if they be not at the instant mixed, but before, the hart should not lye indifferēt to all passions, and the mixture being once made, by what meanes should they be againe vnmixed? Againe, if they rise of humour, then should those parts wherein humours most abound, be instruments of passions, and so the gall of anger, and the spleene of sadnesse, and not the hart, which is the seate of all those affectiōs, which we call perturbations: from which both of those partes, are parted by the midriffe. But you will say: these actions rise of the temper of the heart, and that temper of the humour. Not so: for either the affectiōs rise of the frame alone of the hart, or else at the least ioyned with the temper: now the humours haue so small force in making temper, and framing the complexion, that them selues are all therof framed,
the

the spirits applying the temper of the organical parts to that businesse. Touching the frame of the hart, such as haue bin most couragious haue it of substance firme, compact, and of qualitie moderate, the poores neither ouerlarge nor narrow: in which points the temper and complexion hath no vse: but the frame alone. Againe, these passions being wrought of the heart by a certaine enlarging of it selfe, if it be pleased, and closing, if it be contrarily affected: which be actions not of complexiō, but of frame & shape, make sufficient prooffe against the complexion in this part, which only beareth it selfe affected to that which it toucheth, altering, if it be of victualls into humours, and the humours into the substance of the body, which it indueth with the same complexion. Againe, it fareth oft times that this or that humour aboundeth by disordered diet, yet the complexion all one, neither purgations of humour alter complexion, a fixed thing, ingenerate by nature, & not ouerthrowne but by some venomous qualitie directt opposit against it, or long custome of other disorder, whereby nature is supplanted in time, & growing in acquaintāce, with which first it misliked, and is ouermatched with a counterfet nature, gotten by vse of that otherwise is vnnaturall. These points might be more at large laid open, if it were necessarie, or they did not withdrawe frō the purpose I haue in hand, to rest more vpon them. But how then cometh it to passe, that melancholicke persons are more sad then other, & cholericke more angrie &c. if these humours beare no sway herein? For answer of which question,

stion, you are to vnderstand that both ioye and sadnesse are of two sorts, as also the rest springing from them: the one is naturall rising vpon an outward occasion, if the body be well tempered, and faultles in his instrumēt, and the object made no greater nor lesse then it is in deed, and the hart, aunswer proportionally thereunto: the other is vnnaturall, and disordered, rising either of no outward occasion, but from inward delusion, or else such as are (by fault of the report of the senses, or euil disposition of the hart) otherwise taken then the object requireth. In this seconde kinde, the humours seeme to haue greatest rule, which whether they haue so, as causes or not, & in what respect they entermeddle, I will now make plaine vnto you. Of the first sort of perturbations naturall, and rising vpon euident occasion I neede stand lesse vpon, seeing as the hart is by outward causes moued, so is it neither more affected of this humour then of that, neither can there be anye such sudden separation of humours wrought in the bodie, whereby through anger choler should disioyne himselfe from his fellow humours, and possesse the hart: or melancholie in causes of griefe, sorrowe, or feare, especially an humour of grosse & earthly partes, as it were the very lies of the rest of the bloud. Againe, it were very contrarie to reason, to attribute an action of so necessarie vse, as are the perturbations vnto that, which is no organe of our bodies, but onely matter of food and nourishment, of which sort are all the humours, keeping themselues within compasse of good temper. Moreouer, if through anger
the

the hart be moued first, then is it first troubled, and the perturbations wrought, before the humour receaue impression: if the humor admit first the motion of the thing louely or hurtfull, and impart that to the heart, then should it receiue a degree of excellency aboue the hart in this respect, being more attendāt vpo the spirit, the chiefe steward of this facultie, then the hart is, which next to the spirit hath greatest place in the body. But why then say you, haue the Philosophers defined anger a boyling of the bloud about the hart: if it be according to that definition, then the more cholericke a man is, so much the more angry is he: because the choler is first apt to boile, as it were brimstone to the match, in respect of the other humors. That definition of anger, is to be taken not by proper speech, but by a metonymicall phrase, wherby the cause is attributed to the effect. For first the hart moueth, kindled with anger, then the bloud riseth, which being cholericke encreaseth the heate, but addeth nothing to the passion: nowe because we sensibly feele an extraordinarie heate about our hearts when we be moued to angrie passions, therefore they haue defined anger by that effect: which boyling, riseth not of the qualitie of the bloud, but by a strife of a contrarie motion in the heart at one time, the one being a contraction of it selfe, and a retrait of the bloud and certaine spirits not farre of: with mislike of that offendeth, as in feare, which commandeth euen from the extreme and vtmost parts: whereby it gathereth great heate within, which breathing out againe with reuenge, causeth through

vehemency, & suddenesse of the motion, that boyling of heat, procured of anger: especially if it be not deliuered by word and deed, wherby liberty is giue for the passion to breake foorth, which restrained in any sort, breedeth an agony of such feruency, as it may resemble the scalding of a boiling chaldron not vncovered, or an hote furnace closed vp in all vents. Moreouer if perturbation should be caused of humour, to whether should we attribute it? to the naturall humor, or to the excrement? the excrement is far removed frō the hart, & is not so ready to affect it, a great distāce being betwixt their seuerall places, & in iaundes, the gall overflowing the body, & passing through the vaines, & staining all parts, we see thē not so affected, more angry then at other times, or their bodies being cleared from the tincture of yellownes. If it be the naturall humor, that is to say, the subtillest parte of the blood, always cōtained in the heart (whether you vnderstād that blood which is comprehended in the two boīoms, or that wherewith the hart is sustained & nourished in euery part) why is not thē the hart always affected without intermission, with such passions as the blood enclineth vnto, seeing it is always present, & kepeth his disposition alike? If you will haue it of neither, but of that which is contained in the great vain, rushing with violence into the right side of the hart, the quality of that blood being of cooler temper then that which the heart hath already embraced, should serue to mitigate the mood, rather then to adde mo sticks to the fire. To conclude this point, least I should seeme to
fight

fight with a shadow : if either humor, or excrement should haue part in mouing affections, no counsell of philosophy, nor precept of wise men were comparable to calme these raging passiōs, vnto the purging potions of Phisitians, & in this case the Elleborans of Anticera, the Colocinthis of Spaine, and the Rhubarb of Alexādria, aboue all the schools of Diuinitie or Philosophy. The lesse I labour against these humors in the kinds of naturall perturbations, or such as rise vppon occasion, because I think the errour is soone removed, & requireth no long reasoning. The other sort which moue vs without cause, or externall obiect, either to sadnes, anger, feare, or ioy, because they seeme altogether to be effects of humors, no other cause being apparent whereto to ascribe them, I will more copiously debate this point in the Chapter following.

CHAP. XVI.

Whether perturbations, which are not moued by outward occasions rise of humours or not ? and how ?

VWE do see by experience certaine persons which enioy all the comforts of this life whatsoeuer wealth can procure, and whatsoeuer friendship offereth of kindnes, and whatsoeuer security may assure them : yet to be ouerwhelmed with heauines, and dismaide with such feare, as they can neither receiue consolation, nor hope of assurance, notwithstanding there be neither matter of feare, or discontentment, nor yet cause of daunger, but contrarily of great

F. iij. comfort,

comfort, and gratulation. This passion beeing not moued by any aduersity present or imminent, is attributed to melancholy (the grossest part of all the blood, either while it is yet contained in the vaines: or aboundeth in the spleene, (ordained to purge the blood of that drosse & settling of the humours) surcharged therewith for want of free vent, by reason of obstruction, or any wayes else the passage being let of cleare auoydance. The rather it seemeth to be no lesse, because purgation, opening of a vaine, diet, and other order of cure and medicine, as phisick prescribeth, haue been meanes of changing this disposition, and mitigation of those sorowes, and quieting of such feares, as melancholic persons haue fancied to themselues, and haue as it seemeth restored both wit and courage. Hitherto we haue been led by reason of the obiection from humors, which imported great power in them of affecting the mind. It was answered before generally, whatsoeuer was done in the body of any part to be done organically, and that was applied specially to certaine obiections before answered: it remaineth heere, that the same be applied also to our humours, which haue no other power to affect the mind, then to alter the state of the instrumēt: which next to the mind, & soule it selfe are the onely causes of all direct action in the body. So heere we are to consider, in what sort the humours moue these perturbations aboue mentioned: whether as cheefe workers, instruments, or other kind of helpers: and so how they may claime any interest in terrifying, or soliciting the mind, this way or that way,

as the obiections before mentioned would beare vs in hand. It hath been declared before how the mind is the sole mouer in the body, & how the rest of the parts fare as instruments, and ministers: whereby in naturall affections the humors are seclued from cheefe doers, and being no organicall partes serue for no instruments. For whatsoeuer hath any constant and firme action in our bodies, the state of health remaying firme, is done either by soule, or by the partes of the body: of which the humours are neither, and so vtterly seclued of nature from any peculiar action to any vse of the body. For that they are said to nourish, it signifieth only a passiue disposition, by which through our nourishing power, they receiue the Character of our nature, and are altered into the substance of the same, they themselues giuing ouer their priuate action, and submitting to the naturall concoctiue vertue, which destroyeth all particularities of nourishment, and bringeth them to that vniformity which our nature requireth. Then while the body is in health, the humors beare no sway of priuate action, but it being once altered, and they euil disposed, and breaking from that regiment whereunto they should be subiect, are so farre off from subiection to the disposition of our bodies, & strength of our parts, that they oppresse them, and as it appeareth in symptomaticall euents in sicknes, despise that gouernment, whereto by natures law they stand bound. Thus then I hold humours to be occasions of disorderly perturbations, euen as they are meanes of deprauing the instrument of perturbation,

bation, & turning it otherwise, then nature hath disposed whose gouernmēt when it hath shaken off, it affecteth vs two maner of waies: the one by the corporall substance, whereby it annoyeth the corporal masse of bodies, & complexion, & breaketh out into soares, empoſthumes, or other such anoyances: the other by a spirit which it possesseth, either contrary altogether, or diuerſe at the least from ours, wherewith many wayes it disturberth the orderly actions, and weakeneth the vigor of the same: now both by substance, and by spirite it altereth complexion where it preuaileth, and thereby giueth greatest stroake to the organically members. Then seeing all actions are performed both by spirite and corporall instrument, and the humours exceeding the gouernment of nature, and withdrawing themselves from subiection therof, affect vs both waies, spirite against spirite, and corporall substance against his like, we are to consider, how by these two meanes, our actions suffer through their disorder, and where their operation taketh most place in working such phantastical perturbations wherewith we are deluded. Of all parts of the body, in ech perturbation, two are chiefly affected: first the brayne, that both apprehendeth the offensiue or pleasant obiect, & iudgeth of the same in like sort, and communicateth it with the heart, which is the second part affected: these being troubled carie with them all the rest of the partes into a simpathy, they of all the rest being in respect of affection of most importance. The humours then to worke these effectes, which approach nigh to naturall perturbations

bations grounded vpon iust occasion of necessitie, alter either braine or hart: if the braine be altered, and the obieſt not rightly apprehended then is it deliuered otherwise then it standeth in nature, and so the hart moued to a disorderly passion. Againe, though the braine be without fault, and report deliuered to the hart sincerely: yet that being distempered, or altered in complexion by fault of humour, doth not aunswere in affection as the obieſt requireth: but more or lesse, as the distemper misleadeth: if both partes be ouercharged of humour, the apprehension & affection both are corrupted, and misse of their right action, and so all things mistaken, ingender that confused spirite, and those stormes of outragious loue, hatred, hope or feare, where-with bodies so passionate are heere and there, tossed with disquiet. Now particularly the spirit of the humour being subtiler, thinner, and hotter then is meete, maketh the apprehension quicker then it should be, and the discretion more hasty, then is meete for the vpright deliury to the hart, what to embrace or to refuse: this causeth pronenes to anger, when we are offended without cause, commonly called teastines, and frowardnes. If the humour also with his spirite possesse the brayne, then are these passions of longer continuance: humour being of a more sollid nature then the spirite, and so not easily dispersed, which causeth fittes of such passions to be of longer continuance: and thus the hart may be abused frō the braine: not much vnlike as it falleth oftē out in cōmunication of speach amongst vs: a man of hasty disposition, ready to
aunswere,

aunswere, and quick witted, will make reply to
 that which should be saide, before the tale be
 halfe told, whereby he faileth in his replication,
 and aunswereth from the purpose: which if he
 had been first assured, wherto to reply, he should
 not haue missed. This appeareth plaine in Cho-
 lericke persons, or such as are disposed to anger:
 such are offended where they haue no cause in
 truth, but by mistaking: and where they haue
 cause the vehemency of the apprehension, and
 the suddēnes of the report from the braine vnto
 the seate of perturbation, inforceth double the
 passion: especially when the hart is as flexible,
 as the brayne is light: then raungeth it into all
 extremity. This commeth to passe, not by any
 power of anger in the Cholerick humour: but
 by reason the instrumētts are misordered, either
 by vapour rising from that humour, or the very
 substance of the same. They are disordered in
 this sort through Choler. The naturall spirit and
 complexiō of these parts become subtiler, thin-
 ner, and quicker, proner to action, then of their
 natures they should be, through the heat which
 riseth of Choler, and his spirit intermixed with
 ours: by this mobility of vapour, our spirit (of a
 quieter and more stable disposition,) is eyther
 made more rare, then is expedient for the vse of
 our bodies, or else struing as it were to subdue
 this bastard spirite and vnwelcome ghest, can
 not giue that attendance vpon his proper due-
 ty, which naturally it should: and so the actions
 thereupon rise depraued, and hauing wherewith
 it is encumbred within, admitteth the cause of
 displeasure more easily which riseth abroad: be-
 ing

ing an additiō to that which molesteth at home: and these natures for the most parte are troubled with a Cholerick humour, or fretting, like to Choler, about the mouth of the stomach, which is of all the inwarde partes of quickest sense and feeling. This causeth them, especially fasting, before the humour be mitigated, and delayed with nourishment, to be most prone to that angry passion. The reastie waywardnes of sicke persons, such as are vexed with paine or feauer, wherby the humors of the body become more fell maketh euident prooffe hereof. We see how small matters put them out of patience, & euery thing offendeth: whereas in health the same occasions would little, or nothing moue. The reason is, because they measure all outward accidents, by that they finde of discontentment within: not that the humor that discontenteth is any instrument of passion, or carieth with it faculty to be displeased: but because it disquieteth the body, and giueth discontentment to nature, it is occasion why displeasures are made great: and where there is no cause, nature troubled within, faireth as greatly displeased with that which outwardly should not displease: the griefe within, being added to an indifferēt thing without, & drawing it into like felowship of displeasure, euen but for that it pleaseth not: like as in a troubled sea, a great vessel is more easily stirred with small strength, then in the calme haven, or quiet streame: so our spirites, and organicall instruments of passion, the parte tossed with stormy weather of internall discontentment, is with little occasion disquieted, yea with the shaking
of

of a rush, that hath no show of calming those domesticall stormes, that arise more troublesome and boisterous to our nature, then all the blustering windes in the Ocean sea. For whē our passion is once vp by such occasion, the commō sense is also caried therewith, and distinction of outward thinges hindered at the least, if not taken away, all things being wayed by that which nature findeth offence at within: even as the tast altered in feauers by cholerick vapours, maketh sweete thinges seeme bitter, and vnpleasaunt, which of themselues are most delectable to the tast, and would greatly satisfie the same partie, the bitter relish through that taint of choller once takē awaie. And in this sort in my opinion ariseth the disorderly, & vnruely passion of choller, both increased, where some occasion is offered, and procured by inward disposition of the bodie and spirit, when there is no pretence, or shewe of cause. This is scene as plainely in mirth and ioye, which riseth as well vpon inward harmonie of spirit, humour, and complexion, as vpon glad tidings, or externall benefite whereof we take reioycing. A body of sanguine complexion (as commonly we cal it, although complexion be another thing, then condition of humors) the spirits being in their iust temper in respect of quality, and of such plenty as nature requireth, not mixed or defiled by any straunge spirit or vapor, the humours in quantity & qualitie rated in geometricall, and iust proportion, the substance also of the body, and all the members so qualified by mixture of elements, as all conspire together in due proportion, breedeth an

an indifferencie to all passions. Now if bloud abound, and keepe his sincerity, and the body receaue by it, and the spirits rising from the same, a comfort in the sensible partes, without doubt then, as anger without cause externall, rose vpon inward displeasure, so this spirit, these humours, & this temper, may moue an inward ioy, whereof no external obiect may be accompted as iust occasion. This is the cause that maketh some men prone to ioy, and laughter at such things, as other men are not drawne with into any passion, and maketh them picke out, and seeke for causes of laughter, not onely to moue others to the like, but to expresse their mery passiō, which riseth by the iudgement of our senses imparted to the hart, not regarding whether the cause be inward or outward, that moueth, which taketh comfort thereat, as though the obiect were externall. This especially commeth to passe if the bloud be such about the hart, as his purenesse & sincerenesse with sweetnesse that carieth moderation of temper doth so comfort, and mollifie it, that it easily, & aptly enlargeth it self: the such bloud or such vapor that hath this tickling qualitie, causeth a delight conceiued in the braine, and communicated with the hart, procureth a comfortable gratulation, and inward ioy of that whereof nature taketh pleasure. For as we haue sights, tastes, smelles, noyses, pleasant obiectes without vs, and on the contrary part, as manie odious, and hatefull, which do force our senses: so haue we also all these internall, pleasaunt or vnpleasaunt: & as we haue of sensual obiects internall, so in like manner pleasure & displeasure

is communicated from within of the braine to the heart, of such things as we are not able directly to referre to this or that qualitie: as we see it fa-
reth with tastes oftentimes: such mixtures may be in sauces, that something may please vs we cannot expresse what, raysed of the compositiō. This chiefly falleth to our bodies, when that which giueth this occasion carrieth force of gentle and light spirits: as wine, and strong drinke, and all aromaticall spices, which haue a power to comfort the braine, and hart, and affect all our bodie throughout with celeritie and quicknesse, before their spirits be spent in the passage: then the braine giueth merie report, & the hart glad for it selfe, and all the fellow members, as it were, daunceth for ioy, and good liking, which it receaueth of such internall prouocations. The as we see wine giue occasion of mirth by his excellent spirit, wherewith our spirit is delighted, and greatly increased, if it be drunk with moderation, so such as are of mery dispositions, enioy a naturall wine in their bodies, especially harts and braines, which causeth them to laugh at the wagging of a feather, and without iust matter of laughter, without modest regard of circumstance, to beare themselves light & ridiculous: & this my friend *M.* I take to be the cause of merrie greekes, who seeke rather to discharge themselves of the iocund affectiō, stirred vp by their humour, then require true outward occasion of solace and recreation. Nowe as before I haue said that choler procureth anger, not as cause, but as occasion, so likewise bloud thus tempered and replenished with these aromaticall and merie

rie spirits, giueth occasion only of this pleasant-
nesse, and is no cause thereof, the heart making
iust claime to these affections as the only instru-
ment, & vnder the soule, chiefe author of these
vnruely companions: which instrument is so dis-
posed, that obeying the mind, and those naturall
rules whereby all thinges are esteemed, good or
bad, true or false, to be done or not to bee done,
no otherwise then by a ciuil subiection ruled by
counsel & no constraint, it repugneth oft times
al the strong conclusions whatsoeuer reason can
make to the contrarie. Thus you vnderstand how
a man may be angry and merie without exter-
nall object, or outward cause: now let vs consi-
der, howe sadnesse and feare, the pointes which
most belong to this discourse, and your present
state, may also arise without occasion of outward
terror either presently molesting, or fearing vs
by likelihood, or possibility of future danger. As
the nature of choler is subtile, hote, bitter, and
of a fretting and biting quality, both it selfe and
the vapors that passe from it, and bloud tempe-
rate, sweete, and full of cheereful and comforta-
ble spirits, answerable to those we haue ingene-
rate, especially if they become aromaticall, as I
may terme them, and of a fragrant nature, by
natural temper, or by meanes of diet: so melan-
cholie of quality, grosse, dull, and of fewe com-
fortable spirits: and plentifully replenished with
such as darken al the clearenesse of those sangui-
neous, and ingrosse their subtlenes, defile their
purenesse with the fogge of that slime, and fen-
nie substance, and shut vp the hart as it were in
a dungeon of obscurity, causeth many fearefull

fancies, by abusing the brayne with vgly illusions, & locketh vp the gates of the hart, where-
 out the spirits should breake forth vpon iust oc-
 casion, to the comfort of all the family of their
 fellow members: whereby we are in heauinesse,
 sit comfortlesse, feare, distrust, doubt, dispaire,
 and lament, when no cause requireth it, but ra-
 ther a behauiour beseeminge a heart vppon
 iust cause, and sound reason most comfortable,
 and cheareful. This doth melancholie work, not
 otherwise then the former humours, giuing oc-
 casion, and false matter of these passions, and
 not by any disposition as of instrument therun-
 to. Of all the other humours melancholie is ful-
 lest of variety of passion, both according to the
 diuersitie of place where it setleth, as brayne,
 splene, mesaraicke vaines, heart, wombe, and sto-
 mach, as also through the diuerse kindes, as na-
 tural, vnnatural: natural, either of the splene,
 or of the vaines, faulty only by excesse of quan-
 titie, or thickenesse of substance: vnnaturall by
 corruption, and that either of bloud adust, cho-
 ler, or melancholie naturall, by excessiue di-
 stemper of heate, turned in comparison of the
 naturall, into a sharpe lye by force of adustion.
 These diuerse sorts hauing diuerse matter, cause
 no straunge symptomes of fancie and affection
 to melancholicke persons, then their humour to
 such as are sanguine, cholericke, or flegmaticke:
 which fleume of all the rest serueth least to stir
 vp any affection: but breeding rather a kinde of
 stupiditie, and an impassionate hart, then easily
 moued to embrace or refuse, to sorrow or ioy,
 anger or contentednesse: except it bee a salte
 fleume

fleume, the approacheth it to the nature of choler & in like sort therof riseth anger & frowardnes,

CHAP. XVII.

How melancholie procureth feare, sadnes, dispaire, and such other passions.

NOw let vs consider what passions they are that melancholic driueth vs vnto, and the reason how it doth so diuersly distract those that are oppressed therewith. The perturbations of melancholie are for the most parte, sadde and fearefull, and such as rise of them: as distrust, doubt, diffidence, or dispaire, sometimes furious, and sometimes merry in apparaunce, through a kinde of Sardoniā, and false laughter, as the humour is disposed that procureth these diuersities. Those which are sad and pensive, rise of that melancholick humour, which is the grossest part of the bloud, whether it be iuyce or excrement, not passing the naturall temper in heat whereof it partaketh, and is called colde in comparison onely. This for the most part is settled in the splene, and with his vapours annoyeth the heart and passing vp to the braine, counterfetteth terrible obiectes to the fantasie, and polluting both the substance, and spirites of the braine, causeth it without external occasion, to forge monstrous fictions, and terrible to the conceite, which the iudgement taking as they are presented by the disordered instrument. deliuer ouer to the harte, which hath no iudgement of discretion in it self, but giuing credite to the mistaken report of the braine, breaketh out into that inordinate passi-

on, against reason. This commeth to passe, because the instrument of discretion is depraued by these melancholick spirites, and a darknes & cloudes of melancholie vapours rising from that puddle of the spleene obscure the clearenes, which our spirites are indued with, and is requisite to the due discretion of outward obiectes. This at the first is not so extreame, neither doth it shewe so apparauntly, as in proceesse of time, when the substance of the brayne hath plentyfullye drunke of that splenetick fogge, whereby his nature is become of the same qualitee, and the pure and bright spirits so defiled, and eclipsed, that their indifferency alike to all sensible thinges, is now drawn to a partiality, and inclination, as by melancholy they are inforced. For where that naturall and internall light is darkened, their fancies arise vaine, false, and voide of ground: euen as in the externall sensible darknes, a false illusion will appeare vnto our imagination, which the light being brought in is discerned to be an abuse of fancie: nowe the internall darkenesse affecting more nigh our nature, then the outward, is cause of greater feares, and more molested vs with terror, then that which taketh from vs the sight of sensible things: especially arising not of absence of light only, but by a presence of a substauncial obscurity, which is possessed with an actuall power of operation: this taking hold of the braine by proceesse of time giueth it an habite of depraued conceite, whereby it fancieth not according to trueth: but as the nature of that humour leadeth it, altogether gasteely and feareful. This causeth not onely phan-

phantastical apparitions wrought by apprehension only of common sense, but fantasie, an other parte of internal sense compoundeth, and forgeth disguised shapes, which geue great terror vnto the heart, and cause it with the lively spirite to hide it selfe as wel as it can, by contraction in all partes, from those conterfet goblins, which the braine dispossessed of right discerning, fayneth vnto the heart. Neither only is common sense, and fantasie thus ouertaken with delusion, but memory also receiuerh a wounde therewith: which disableth it both to keepe in memory, and to record those things, whereof it tooke some custody before this passion, and after, therewith are defaced. For as the common sense and fantasie, which doe offer vnto the memory to lay vp, deliuer but fables in stead of true report, and those tragicall that dismay all the sensible frame of our bodies, so either is the memorie wholly distract by importunitie of those doubtles and feares, that it neglecteth the custodie of other store or else it recordeth and apprehendeth only such as by this importunity is thrust therupon nothing but darkenes, peril, doubt, frightes, and whatsoeuer the harre of man most doeth abhor. And these the senses do so melancholickely deliuer to the mindes consideration (which iudging of such things as bee offered, not hauing farther to do in the deeper examination) that it applyeth those certaine ingenerate pointes of reason and wisdom to a decentfull case, though it be alwaies in the generall, and if particularities bee deliuered vp a right, in them also most certaine and assured. For those things which are

sensible, and are as it were the counterfettes of outward creatures, the report of them is committed by Gods ordinance to the instruments of the braine furnished with his spirite, which if it bee, as the things are in nature, so doth the minde iudge and determine, no farther submitting it selfe to examine the credite of these senses which (the instrumentes being faultlesse, and certaine other considerations required necessary, agreeable vnto their integrity,) never faile in their busines, but are the very first groundes of all this corporall action of life and wisdom, that the mind for the most parte here outwardly practiseth. If they be contrary, so also doth the mind iudge, and pursueth or shunneth, for these sensible matters reposing trust in the corporall ministers, whose misreport, no more ought to discredite the minde, or draw it into an accessary cryme of error, then the iudiciall sentence is to be blamed, which pronounceth vpon the oth and credite of a iurie impanelled of such as are reported men of honesty, credite, and discretion, though their verdict bee not peradventure according as the cause committed to them doth require. The memorie being thus fraught with perils paste: and embracing onely through the braynes disorder that which is of discomfort, causeth the fantasie out of such recordes, to forge newe matters of sadnes and feare, whereof no occasion was at any time before, nor like to be ginen hereafter: to these fantasies he hart answering with like melancholicke affection, turneth all hope into feare, assurance into distrust and dispaire, ioye into discomferte: and as the

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melancholic nature, or bodie anie way corrupt' defileth the pure and holesome nourishment, & conuerteth it into the same kinde of impuritie: and as the fire of all kinde of matter giueth increase of heate, whether it be wood, stone, metal, or liquor so the body thus possessed with the vnchearefull, & discomfortable darknes of melancholic, obscureth the Sunne and Moone, and all the comfortable planets of our natures, in such sort, that if they appeare, they appeare all darke, and more then halfe eclipsed of this mist of blackenes, rising from that hidious lake: and in all thinges comfortable, either curiously prieth out, and snatcheth at whatsoeuer of mislike may be drawne to the nourishment of it selfe: or else neglecteth altogether that which is of other quality, then foode, and pasture of those monsters, which nature neuer bred, nor perfect sense conceiued, nor memorie vncorrupt would euer allow entertainment, but are hatched our of this muddy humour, by an vnnaturall temper & bastard spirite, to the disorder of the whole regiment of humane nature, both in iudgement and affection. Thus the heart a while being acquainted, with nothing else, but domestical terror, feareth euery thing, and the braine simpatherically partaking with the hartes feare, maketh doubt, distrusteth, & suspecteth without cause, alwaies standing in awe of griuance: wherwith in time it becommeth so tender, that the least touch, as it were ones naile in an vlcer, giueth discouragement thereto, rubbing it vpon the gale exulcerate with sorrow & feate: neither only doubleth it sorrow vpon smal occasiō, but taketh it where

none is offered: euen as the cholerick man feedeth his passiō with ridiculous causes of displeasure. For first (the generall being in al natures actions before the particular) the heart by the braine solicited to passiō, & vled to grief & feare, taketh the accustomed way of flight and auoydance, abhorring & fearing those thinges, which of themselues are most amiable and gratefull: at the first not being aduised, whereto to apply the passion: euen as one condemned to death with vndoubted expectation of execution, fearing euery knock at the prison dore, hath horror, though the messenger of pardon with knock require to be admitted & let in, and euery messenger, where daunger is feared, though he come with cheareful countenance, giueth cause of distrust when there may be assurance: euen so, the heart overcome with inward heauines, and skared with inward feares, faireth as though whatsoever cause of affection and perturbation were minister of present grieffe, or messenger of future daunger, by mistaking only, and withdraweth it selfe, and shrouderh it as secrete and closse, as nature will suffer, from that, which if custome had not bent it another way, vppon aduisement (now banished through swiftnes and vehemēcy of passion) it would haue with ioyful cheare embraced. For eue as we see in outward sense: the eie, or the eare long and vehemently affected with coulor, or sound, or the nose with strong sent, retaine the very coulor, sound, and sent in the instrumentes, though the thing be removed that yeelded such qualities, - so the internall senses molested continually with this fearefull object
of

of internal darkenes, esteemeth euerie thing of that nature: the true qualitie thereof being obscure, by that which hath taken possession of the before. The braine thus affected, and the heart answering his passion thereafter, driueth vs into those extremities of heauie mood, which assaile and dispossesse of right vse of reason those who are melancholicklie disposed: much more if the heart be as melancholickly bent, as the braine: then diuerse times doeth it preuent the fancie with feare, and as a man transported with passion is viterly bereft of aduise mēt, causeth the senses both outward & inwarde preposterously to conceiue, as the heart vainely feareth. This melancholy as the partes are diuerse, & actions vary, so doth it as it is seated, or passeth this or that way, breed diuersitie of passion: as in the hart a trembling, in the stomach a greedy appetite: in the braine false illusions, and in the other partes as theie are disposed: so deprauing their actions, it causeth much variety of effects, which are not in the nature of the humor, but as it disturbeth the actiue instrumentes, no more then darknes causeth some to stūble, other som to go out of their way, & wander, & other some to bring to passe such purposes, as light would bewray & hinder, al as they be disposed & occupied which take the to their busines in the dark, & not through anie such effectual operation of darkenes, which is nought else but meere absence of light Neither doth so many straunge sorts of accidents follow melancholy through diversity of parts only: but as the custome of life hath bin before, & the fancie, & hart some way vehemently occupied: there
through

through this humour all the faculties afore named, are carried the same way, as it were with the streame of a tide, driuen with a boysterous winde; which causeth that melancholicke men, are not all of one nature passionate this way: the one taking his dolorous passion from his loue, another from his wealth: the other frō his pleasures, whereof his melancholie beareth him in hand the present losse, or imminent daunger of that wherein affection in former times had surest footing: & on the other part, which before a man most abhorred, that now the humor vrgeth with most vehemencie. Againe as it is mixed with other humours, either keeping mediocrity, or aboundig; so likewise breaketh it forth into such diuersities, & many times into plaine contrarieties of conceit and perturbation. Thus you vnderstande, howe feares and sorrowes rise, without cause from naturall melancholie, whether it bee iuyce, or excrement, not through chiefe action, as from worke of facultie, but by abuse of instrument through occasion. If the splenetick excrement surcharge the bodie, not being purged by helpe of the splene: then are these perturbations farre more outragious, and harde to be mitigated by counsell or perswasion: and more do they enforce vs, the partes being altered with corporall humour, then with spiritual vapour: and so are the passions longer in continuance, and more extreeme in vehemencie. For as the flame carrieth not such force of burning as the cole, neither contayneth the heate so longe; euen so the partes affected with the humour, which carrieth both
grosse-

grossenesse of substance, with continuall supplie of that dimme vapour, letteth a more fixed passion of feare and heauinesse, then that which riseth from the vapour onely, partly of the owne accorde more easily vanishing and partly with greater facilitie wasted by natures strife and resistance. Nowe it followeth to declare, howe the other vnnaturall melancholy annoyeth with passions, & abuseth vs with counterfet cause of perturbation, whereof there is no ground in truth, but onely a vaine and fantastical conceit.

CHAP. XVIII.

Of the vnnaturall melancholie rising by adduſſion, how it affecteth vs with diuers passions.

BESIDES the former kindes, there are sortes of vnnaturall melancholie: which I call so rather then the other, because the other offendeth onlie in qualitie, or quantitie: these are of another nature farre disagreeing from the other, & by an vnproper speech called melancholy. They rise of the naturall humors, or their excrements by excessiue distemper of heate, burned as it were into ashes in comparison of humour, by which the humour of like nature being mixed, turneth it into a sharpe lie: sanguine, cholericke, or melancholicke, according to the humour thus burned, which we call by name of melancholy. This sort raiseth the greatest tempest of perturbations and most of all destroyeth the braine with all his faculties, and disposition of action, and maketh both it, & the hart cheere more vncomfortably:
and

and if it rise of the natural melancholy, beyond all likelihoode of truth, frame monstrous terrors of feare and heauinelle without cause. If it rise of choler, then rage playeth her parte, and furie ioyned with madnesse, putteth all out of frame. If bloud minister matter to this fire, euery serious thing for a time, is turned into a iest, & tragedies into comedies, and lamentation into gigges and daunces: thus the passion whereof the humor ministreth occasion, by this vnkindly heate aduanceth it selfe into greater extremities. For becomming more subtile by heate, both in substance, & spirit, it passeth more deeply into all the parts of the instrument it selfe, & is a conueyance also to the humour of the same kinde: making a waie for naturall melancholy, wherewith it is mixed, into the verie inward secrets of those instruments, whereof passions are affected, euen heart and braine. Thus affected, you haue men, when desperate furie is ioyned with feare, which so terrifieth, that to auoid the terrour, they attempt sometimes to deprive the selues of life: so irkesome it is vnto the through these tragicall conceits, although waighing and considering death by it self without comparison, and force of the passion, none more feare it the they. These most seeke to auoide the societie of men, and betake them to wildernesses, and deserts, finding matter of feare in euery thing they beholde, and best at ease, when alone they may digest these fancies without new prouocations, which theie apprehende in humane societie. If choller haue yeelded matter to this sharpe kind of melancholie, then rage, reuenge, and furie, possesse

possesse both heart and head, and the whole bodie is carried with that storme, contrarie to persuation of reason: which hath no farther power ouer these affections, then by way of counsel to giue other direction (whereof the hart it selfe is destitute) and taking these discomfortes of the credite of the senses, according thereto it applieth it selfe, working, and disposing the ingenerate wisdom it is indued with, vnto these particulars, which the corporal instrumentes corruptly offer vnto it: which ministreth doubt and question to some not wel aduised in this point, whether reason it selfe be not impaired by these corporall alterations, and the immortall & incompatible mind hereby suffreth not violence, which is farre otherwise, if we duly way the matter. For the mad man, of what kinde soeuer he be of, as truly concludeth of that which fantasie ministreth of conceit, as the wisest: onely therein lieth the abuse and defecte, that the organical partes which are ordained embassadours, & notaries vnto the minde in these cases, falsifie the report, and deliuer corrupt recordes. This is to be helped, as it shall be declared more at large hereafter, by counsell onely sincerely ministred, which is free from the corruptions of those officers, and deliuereth truth vnto the minde, whereby it putteth in practise contrarie to these importunate and furious sollicitors. This furie is bred, because choler thus adust, getteth a greater egeresse of qualitie, and molesting the inward parts, and toying the spirits, ingendreth a greater inward disquiet and discontentment, then cruder choler doth procure. The third sort

is of merie melancholy, which riseth of the blood over heated in such sort as I haue declared. Of all the rest of humours, blood is most temperate and mild of disposition, and comforteth the bodie, as hath beene mentioned, whose substance receauing that burning heat, whereof riseth the third kind of this vnnaturall melancholie, procureth it to be of a nature quicke and fresh, and indueth it with a spirite of a nature somewhat more itching, and as it were, of a tickling qualitie then blood it self. For of it selfe being (if it be pure and perfect) nutswete, or milkeswete, by this heate becommeth first sugar or hony sweet, which hath more force of affecting, and obtayneth a more subtile and quicke spirit: afterward by operation of heate, this sweetnesse is conuerted into a mild saltnesse, voyd of fretting, which tickling and itching in these melancholike bodies, cause them rather to be giuen to a ridiculous and absurd meriment, then a sound ioye of hart, and comfortable gladnesse: which forceth them into laughter somtimes, that without ceasing, to the tiring and wearying of their bodies, no perswasion of reason is able to call them to more sobriety. We may see in boyling of milke, what sweetnesse is procured vnto it thereby: & how hony much boyled, becommeth salt & bitter: such is the force of heat in blood, that it turneth that milke sweet tast, into hony sweet: and that into a gentle & itching brackishnes, whereby the melancholicke bodies, being as it were tickled, render from their foolish fantasie, and false liking of the hart, many absurd and ridiculous gestures and speeches, and (as farre altered
this

this way, as the melancholick on the other side) snatch at small occasions, or none at all oftentimes, of answering this fond humor in outward lightnesse of gesture & countenance. Thus you heare in what sort the humours seeme to affecte the mind, euery one singled and keeping a part from his other fellowe humours: which, as they bee tempered with the other naturall, or compounded together with one or twaine of the like vn-naturall sortes of melancholie, make manie distinctions, and differences of melancholie passions: as some more sadde, the other some more merie, some quieter, & other some more prone to rage and furie: and as the humours haue their courses, as for the yeare, bloud in the spring, choller in sommer, melancholie in autumnne, & fleume in winter: for the houre according to Soranus Ephesius opinion, bloud from three of the clocke in the morning, till nine of the same day, choler from nine of the morning, til three at after noone, melancholie frō 3. at after noone till nine at night, and fleume from nine at night till the third of the morning. I say if a man obserue all these varieties, by mixture, and season, with inclination of the partes, custome of life, and imbecillitie of some part, and proportionallie match the multitude of passions with these occasions, he might haue the grounde of all these troublesome perturbations made plaine vnto him: why some are contrarie affected to other some in their melancholicke fits, and are not all times alike, but sometimes sad, and sometimes excessive in mirth, nowe more outragious, then at another time, as season of the yeare, & time
of

of the daie approach, wherein these humors haue more special and perticular operation. But it were too long to descende into such particularities: it shal suffice onelie to haue declared how these humors become occasions of passions vnto vs, and to haue noted such a generalitie of rule, as any one may with ease thereby discipher the particulars. By that which hitherto hath bin shewed, it appeareth these humors onely affect the organ and corporal part, and nothing come nigh the minde and soule: which in the meane time of these stormes and tempestes of passion, these delusions, feares, false terrours, and poeticall fictions of the braine, sitteth quiet and still, nothing altered in facultie, or any parte of that diuine and impatible dispositiō, which it obtaineth by the excellencie of creation: no more then the Sunne is moued in the heauens, or receaueth in it selfe an obscuritie, when stormes arise, thunder, lightning, and cloudes of darknesse, and boysterous whirlewindes, seeme here belowe to mixe heauen and earth together, and to make confusion in the course and frame of nature. And thus haue you the obiections alleaged against that freedome of the soule from the inconueniences, answered I trust to your contentment. Diuerse accidentes followe these humours, which are to be shewed, both of fancie, sense, and affection, and also gestures & actions of weeping, sighing, sobbing, laughing, & such like, with the reasons of ech one, and howe they be wrought by these passions: which I deferre in this place to discusse, being called on to prosecute the answer to the rest of the doubts propounded

pounded before: which done (that nothing, so farre as my vnderstanding & memorie will help to the matter, may bee left obscure vnto you in this case of melancholie) I will hereafter prosecute those also, as I shall haue done the causes from whence they proceede.

CHAP. XIX.

How sickenes and yeares seeme so alter the mind: and the cause: and how the soule hath practise of senses, being separated from the bodie.

ALthough persons so disposed with melancholie (as hath beene declared) enioy not perfect estate of health, yet because they complaine not, neither are accounted sicke, neither lye for the matter, but seeme (their fancies and vaine feares excepted) to be otherwise healthfull; I so take them in this place though their bodie be in that sort, as I haue mentioned to be charged with defect, as vnfound and imperfect. The last of the obiections is taken frō the condition of sicke persons, who as in apparaunce it seemeth both receaue in their mindes alteration of defect, and increase of faculties through the corporall imbecillitie: as though at certaine times the bodie's health were transported to the establishment of the mind, or the bodie at other times, & after an other sort weake, did communicate that also vnto the soule, as disburthening it selte thereon. To which obiection, the general answer of organical disposition of parts is here more particularly to be applyed: & as in the for-

mer doubtes, so in this I iudge all such actions, as the mind seemeth to performe in that state of bodie, better or worse, to be organicall, pertinent to sensible things: & which as it practiseth not but in this life, nether hath such vse of being disioyned from this masse of earth whereto it is with spirite coupled, so in her faculties she is not to be esteemed subiect to these alterations, But you demaund a farther declaration of this point, whether the minde hath vse of sense or not, after it dislodgeth from this earthly tabernacle. To satisfie you herein, if probabilitie of reason will serue, I do not take it otherwise, then that it is all an eye, all an eare, all nose, tast, and finewe, without distinction, as these seuerall instruments which now it employeth make shew of: For then were it not simple in substance, but must needs haue compounded substance, to answer these particular senses. If you require experience and example of this, because it cannot be had in soules departed (but reason only vp-holdeth the rule in respect of them) let vs take that which dreames in sleepe do minister for declaration of this point, which sleepe is a kinde of separatiō of the soule from the body for a time, at the least a rest from outward sensible actions, whereby it more freely applyeth it selfe to those diuine contemplations, which is onely learned from the instinct of creatiō, & neuer apprehended by any other instruction. In sleepe I say, our dreames in some sort make euident vnto vs, how the soule without instrument, lacketh not the practise of senses: in which dreames we see with our soule, heare, talke, conferre, and practise
what

what action soeuer, as euidently with affection of ioye or sorrowe, as if the very obiect of these senses were represented vnto vs brode awake at noone day. If you will say it is nothing else, but the images of outwarde thinges, which hang in the common sense presented to the fantasie, or offered of the memory, which inward senses are alwaies watchfull when the outwarde take rest: how then commeth it to passe, that we can not in like sort fancy being awake? If we shuld strue to do it, euery one should find it impossible, as I take it: because the soule is in a sorte by that great law of necessity (being chained with that golden chaine) in all partes linked to this body, which being awake, letteth those sincere actions where about it is busied in sleepe: wherein euery dreame seemeth to be a kinde of extasy, or traunce, & separation of the soule from this bodily society, in which it hath bene in olde time instructed of God by reuelation, and mysteries of secretes reuealed vnto it, as then more fit to apprehende such diuine oracles, then altogether enioying awake the corporall society of these earthly members. But you will say such dreames are oft times but fancies. True: and many times they be no fancies, whereof infinite examples may be brought, both sacred & prophane. Nowe when they be not, sufficient proofe ariseth to that I now dispute, that soules haue sense of thinges without organically senses: and when they bee but fancies, yet that which ministreth the obiect, from some distemper of diet, or condition of the body, good or bad, is sented with the minde only, the outward senses being all in deepe sleepe,

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and the inwarde hauing no power at all to see, heare, smell, tast or feele, but only of discerning that which the outwarde sense deliuereth: for third there is none to whome these actions are to be ascribed. Neither are these sensible actions of the minde to be accompted false: because it seeth in dreames things past as present: for so it doth also future things sometimes: which rather may argue, that both past, and to come are both present vnto the mind, of such things as fall into the capacitie of her consideration. If anie man thinke it much to aduance the mind so high, let him remember from whom it proceeded, & the maner howe it was created, and the most excellent estate thereof before the fall, and no doubt it will sufficiently answere that difficultie, and confirme that which I haue said And thus much for that interruption of my answere to the objection from sickenes: whether the soule hath outward sense and not organically, or no. Now to prosecute the aunswere: I say all those which seeme to be faculties altered in sicknesses, be only organically dispositions which the soule vseth as she findeth them. As for the outward senses, the humidities, and superfluties of the eares, in some sickness being dried vp, maketh hearing more quicke then in health: so the poores of smelling may bee more open: and the eye by the same reason receaue quicker sight: and the sense of feeling more exact: or by reason the spirites are more subtile, which thereby with greater ease flowe into all partes of the instrument nowe emptied of superfluitie. Againe in phreneticke persons, wee see through drines of the
braine

braine and sinewes, what strength they become of, that fower men in health are scarce able to hold them, though other wise weake and feeble. Nowe the outward passages of senses thus cleared, and the spirits more rare and subtile, deliver more exactly to the inwarde the Ideas of such things as require to be admitted: which inward senses by like disposition of the braine, more exactly discern the outward qualitie of thinges, & deliver more sincere reporte vnto the minde, which finding all so cleare giueeth sentence, pronounceth, and debateth more perfectly, in respect of that distinction and clearnesse it findeth in those personall representations of thinges, which maye seeme vnto such as consider not duely whereof it riseth to bee an increase of gift in the minde by sicknesse, and not greater clearenesse of the object. This disposition of instrument causeth some children to bee more pregnant then other some, and in sicknesse many one to be of better aduisement then in health: and if you list inferre it vppon the former groundes: I will not deny this to be the cause why some be idiots and fooles, and other some of quicke spirit, and prompt witted. Nowe as the clearing of the poores, and subtiliation of spirits, is cause of these more ready and distinct actions in sickenes then in health, and in youth aboue the tendernes of yeares: so in health the poores replenished with their humours, and the spirites recovering their ordinarie grossenes, or mediocritie, the actions become of the same condition they were before: not by any alteration of facultie, but through

instrument diuersly disposed. In like manner the aged, farre stroken in yeares, faile in the execution of externall actions: though their myndes should rather be wiser through experience, (if anye thing be learned by the practise of this life) by excrementitious humiditie, and reumaticke superfluities, which drowne the instrument, and an internall drinesse, wherby all wayes to that smal rēnant of spirit is stopped, through contraction and shrinking of poores, the verye cundites of the spirite into al the corporal members: neither only do they faile in outward sense and motion, but the internall also suffer like imbecillity, whereupon their minde framinge conclusions vppon false groundes, seeme to faile in that action also, not hauing better matter to work on. If you say vnto me: why is not this helped by that inorganicall sense of the minde, and so these inconueniences auoyded? you must consider the minde neuer exerciseth that, but being withdrawn from the corporall society, & these mechanickall actions, which in a maner in sleepe & extasie it is: then it maketh choice of particulars, as it listeth it selfe: what, who, where, and when: neither is it tyed to these outward ministers, or those Ideas which they take viewe of. Moreouer we must remember that during this life (sauiug vpon certaine occasions extraordinary,) God hath ordained these actions corporal: neither is it necessary that wants of outward senses should be so supplied, which (before sinne tooke such hold of soule & body) were not subject to these imbecillities, but perfectly and sincerely deliuered the condition of sensible things

to the mindes consideration, which reposing trust in them, according to the integrity wherein they first stood, dischargeth her office of vnderstanding, iudging, & willing, as this way only it findeth cause. And thus much touching the answer to the former obiections: notwithstanding whose probabilities to the contrary, you may perceave how the body only receiveth these alterations before mentioned, euen as instruments of a corporall substance, and raised from the earth, subiect to earthly and elementary chaunges, without touch of soule or disturbing of that immortal nature, which proceeded from the breath of God, and is of a more noble race: neither are you so to vnderstand me, as though I accompted the soule in this present state equall with the first creation: that were erroneous and against the history of mans fall, and of that curse, which ensued through disobedience, and contrarie to that experience, which euery one findeth of imbecillity in the most excellent actions of the minde, and such as require no organ: but my discourse tendeth in this point to exempt it from corporal contagion only, which it can not in any sort receaue, more then the heauens pollution from the earth, being a nature farre more different in comparison then the heauens, from this inferiour world, which is allotted to our vie of habitation. Hauing hitherto declared how perturbations rise of humours, although it be not greatly pertinent to the matter in hand, of counsell, in this passion: yet because my meaning is not only to satisfie your request in that, but also to giue you argumēt of philosophical discourse,

^to occupie your selfe in this heauie time, where-
in both melancholie doth all it may to discour-
rage you, and Sathan the olde enimie taketh ad-
uantage to serue his turne vpo your present im-
becillity, I will add the reason of such accidentes
as fall vnto these passions, in such probabillity, as
my hability will affoord, both for mine owne
exercise, and your contentment, whom in times
past I haue knowne to be delighted with studie
of philosophie.

CHAP. XX.

*The accidentes which befall melancholicke
persons.*

AS all other state of bodie, so the melanco-
lick sheweth it selfe, either in the qualities of
the body, or in the deeds. Of the qualities which
are first taken frō the elemēts, the melācholicke
without adustion, is cold and dry: of such as are
second, rising from the first, of colour black and
swart, of substance inclining to hardnes, leane,
and spare of flesh: which causeth hollownes of
eye, and vnchearefulnes of countenance, all
these more or lesse, some or al: either as the me-
lācholy is ingenerate, or gotten by error of diet,
hath continued longer, or short time. Of deedes,
and such as are actions of the braine, either of
sense and motions, dull, both in outward senses,
and conceite. Of memory reasonable good, if
fancies deface it not: firme in opinion, and hard-
ly remoued where it is resolved: doubtful before
and long in deliberation: suspicious, painefull in
studie, and circumspect, given to searefull and
terrible

terrible dreame : in affection sad, & full of feare hardly moued to anger, but keeping it long, & not easie to be reconciled : enuious, and ielous, apt to take occasions in the worse part, and out of measure passionate, wherto it is moued. Fro these two dispositions of braine and heart arise solitarines, mourning, weping, & (if it be of sanguine a dust) melancholie laughter sighing, sobbing, lamentation, countenance demisse, and hanging downe, blushing and bashful, of pace slow, silent, negligent, refusing the light and frequency of men, delighted more in solitarines & obscurity. These are actiōs which lie in our powers to doe, and are called animall. Of natural actions, their appetite is greater than their concoction, digestion slowe, and excretion not so readie, pulse rare, and slowe. And thus faireth it with melancholy persons in those deedes which are actions. Other deedes are certaine workes, and effectes of their naturall actions : such are nutritiue iuice, or excrement. Their nutritiue iuice as bloud, and the secondary humours that rise there from, are thick and grosse, their bloud blacke, and nothing fresh. Their melancholicke excrement very much, if the spleene doe his part: if it faile, either by imbecillie of attraction, or any hinderance of obstruction, then is it more plentifull in the veynes, and greatly altereth the complexion: if it discharge not it selfe of the superfluitie of that it hath drawen fro the bloud, then swelleth it, and groweth it into obstructions, causeth shortnes of breathing, especially after meate, and an vnnaturall boyling of heate, with wyndines vnder the left side, and plenty of
humiditie

humidity in the stomach, which aboundeth in spitting by hindering the first concoction in the stomach and noysome vapours, causing palpitation of the heart. The excrement of stoole is harde, blacke, and seeldome: vrine, pale, and verie low coloured, nor much in quantitie. These are the chiefe accidentes which fal vpon melancholicke persons: of them I wil deliuer vnto you the particular causes, so farre as belongeth vnto the charge of this melancholicke discourse.

CHAP. XXI.

Howe melancholie altereth the qualitties of the bodie.

TH^e bodies of melancholick persons, if they be naturally giuen to that humor, or otherwyse it hath preuailed in time vppon them, are colder, and drier then others, or if they be such by error of diet, thē in times past they theselues haue bene: partly through contagion of that humor, which with his cold altereth the complexion, and partly by the nourishment taken from the masse of bloud: because all the partes are maintayned, and releued with cold and dry aliment, the rest of the bloud being cooled by that grosse, and earthie parte. Sometimes it faireth with them otherwise, to be intemperately hote through obstruction, which may gather heat in the spleene, and so accidentally breede an hoate distemper. Againe if the melancholie be of the adust kinde, which perraketh of heate, and becommeth eger and fell, then are they also distempered in heate, or at the least not molested with cold,

cold, and howsoever it faire with them in hoate or cold, alwayes they keepe drie in substance of their bodies, both the naturall, and the adust a-melancholy agreeing therewith. An humiditie they haue of Rewme, and spitting from the stomach, whose concoction is hindred, and natural heate cooled sometimes by the splenes disorder, which lieth nigh thereunto, and may with more plentie then need requireth of that soure iuice, which serueth to stirre vppe appetite, dull that heat of the stomach wherewith the concoction is made perfect, and excrementes become few: but this is a moistnes excrementitious, and accidentall in that parte, and peraduenture like in the braine, by consent of the stomach: the substance of the rest keeping drie thorough the nature of the nourishment, which in time maketh the complexion of like qualitie. They are not so wel flesht, nor in such good plight, as either they haue bin, or as some other complexion: by reason all the natural actions that should serue that vse, are become weaker, & as it were smothered with this soote of melancholie: neither is the melancholie bloud colde and drie, a fitte matter to raise vp fatt, or plenty of flesh: for to both these are requisite a moderation of complexion in the first qualities, & a matter of moderate temper, which may entertaine both flesh and fatt. Thirdly the poores of the body beeing not so free, for distributiō of bloud, by reason of their grosse nourishment, and nature of the humor with which his coldnes and sowernes, (for such is the taste of melancholie) closeth vp the poores, or straightneth the passages, & of it selfe
also

also flow of mouing, the bodie cannot be filled with that corpulency which falleth to other cōplexions. To the nourishment and good plight of the body, these three are necessarie: cōplexion temperate, matter moderate, & passage free: which all falling contrary in melancholick persons, hindereth them of that good liking & fullnes of body, which otherwise they might enioy. For if the complexion be too hote then wasteth it, and therein riseth the cholerick skreetnes: if it be too cold, then raiseth it not sufficiencie of nourishment of meates, drinkes, & whatsoever we vse for sustentatiō of life: but leaueth it crude and maketh mo superfluities. If it be drie, then drinketh it vp vnto the solide partes, that which should baste and line the body with, hauing not to spare. If moist, then in stead of firme substāce, the bodie is ouercharged with a counterfette kinde of fatte, and hydropical fogge, which beareth shewe of good habite. If the matter be hoat or drie, it soone vanisheth, or hath not that store of nourishing iuice, to yeeld matter of flesh and fatte, besides the firme nourishment. If moyst, then swelleth it the bodie: and as water enlargeth a sponge, so doth moist nourishment soake into the bodie, and beareth it out, as fast substance doth naturally fill, raised from temperate nourishmēt. If cold then both hath it small portion of naturall iuice, and slow to be passed from parte to part, it is not easily receiued into every member, whereof corpulencie doth rise. The passages being either narrowe of themselves, or hindered by stopping, distributiō is likewise letted, verie requisite to the maintenance of good liking,

liking and moderate habitie of the body: which being ouerlarge giue entertainment and place to grossenes, whether it be sounde, or in appearance. Nowe these three falling out, cold, drie, thick and hard of passage, in melancholick persons, procure that leane, and spare bodie of the melancholicke: except it be by former custome of diet, or naturally otherwise, which the force of melancholy hath not yet so farre altered. Of this coldnes and drynes, riseth hardnes whereof the flesh of melancholy persons is: except the melancholy rise of some disorder of diet, or passions, and hath not yet entred so farre vpon the complexion. Of colour they be black, according to the humour whereof they are nourished, and the skinne alwaies receauing the blacke vapors, which insensibly do passe from the inward parts, taketh die and staine thereof: sauing that in the beginning it may come to passe otherwise, the body white, and bloud blacke: nature for a time seruing her selfe of that which is purest, and leauing the grossest in the vaines, till for want of better, in the end it be faine to take of the melancholicke, which before it disdained: then altereth it the colour, and fairenesse is turned into morphe, maketh euident the humour which gaue the die, & hath obscured the former beautie. And thus are the qualities of melancholie bodie altered by this grosse, earthie and darke humour.

CHAP. XXII.

*Howe melancholy altereth those actions which
rise out of the braine.*

Touching

TOuching actions which rise from the brain, melancholie causeth dulnesse of conceit, both by reason the substance of the braine in such personnes is more grosse, and their spirite not so prompt and subtile as is requisit for ready vnderstandinge. Againe almost all the senses standing in a kinde of passiue nature, a substance cold and drie, and by consequent hard, is not so meete thereto; which as it serueth well to retaine that which is once ingrauen, so like adamant it keepeth, in comparison of other tempers, that which once it hath receaued: whereby as they are vnfit to commit redily to memorie, so retaine they that is committed in surer custodie. Sometime it falleth out, that melancholie men are founde verie wittie, and quickly discern: either because the humour of melancholy with some heate is so made subtile, that as from the driest woode riseth the clearest flame, and from the lyes of wine is distilled a strong & burning aqua vitæ, in like sort their spirits, both from the driness of the matter, and straining of the grosse substance from which they passe, receauing a purenesse, are instrumentes of such sharpnesse: which is the drie light that Heraclitus approued. To this, other reasons may be added: as exercise of their wittes, wherein they be indefatigable: which maketh them seeme to haue that of a naturall readinesse, which custome of exercise, and vse hath founde in them. Moreouer, while their passions be not yet vehement, whereby they might be ouercaried, melancholie breedeth a ielousie of doubt in that they take in deliberation, and causeth them to be the
more

more exact & curious in pōdering the very moments of things: to these reasons may be added, the vehemencie of their affection once rayled: which carrieth them, with all their faculties thereto belonging, into the deapth of that they take pleasure to intermeddle in. For though the melancholie man be not so easily affected with any other passions, as with those of feare, sadnesse, & ielosie, yet being once thoroughly heat with a contrarie passion, retaineth the seruencye thereof farre longer time then anie other complexion: and more seruently boyleth therewith, by reason his heart and spirite hath more solliditie of substaunce to entertayne deepelie the passion, which in a more rare and thinne sooner vanisheth away. This greedinesse of desire in those thinges which they affect, maketh them diligent and painefull, warie and circumspect, and so in actions of braine and sense not inferiour to the best tempers: as also it maketh them stiffe in opinion. Their resolution riseth of long deliberation, because of doubt and distrust: which as it is not easily bred, so it is also harde to remoue. Such persons are doubtfull, suspicious, and thereby long in deliberation, because those domesticall feares, or that internall obscuritie, causeth an opinion of daunger in outwarde affaires, where there is no cause of doubt: their dreames are fearefull: partly by reason of their fancie waking, is most occupied about feares, and terrours, which retaineth the impressiō in sleepe, and partly ouercharged thought black and darke fumes of melancholie. rising vppe to the braine, whereof the fantasie forgeth obiects,

and

and disturbeth the sleep of melancholy persons. These persons are also subiecte to that kinde of suffocatiō in the night which is called the mare, wherein, with some horrible vision in dreame they are halfe strangled, and intercepted of speech, through they strue to call. This happeneth through grosse melancholick vapours in them which cause horrible and feareful apparitions, by reason of the nature of that humout, and the fancie prone through custome to conceaue on the worse parte, and stoppeth their winde, by occupying the passages of such spirits as rise from the braine, and flowe into the nerues which serue certaine muscles of respiration: it happeneth chiefly when they lye on their backe, and somewhat too low with their heades; because both the midriffe (a chiefe muscle of respiration) is more pressed with the bowelles, which lie vnder it, the stomach is not so firmly closed, whereby vapours more easily haue vent, and the whole bulke of the chest in that position of the bodie, lying more heauily vpon them, requireth greater force of mouing facultie, whose spirit receaueth impediment of passages by these thicke and melancholicke fumes: and thus are the actions of the braine altered by melancholie.

CHAP. XXIII.

Howe affections be altered.

TOUCHING their affections of feare and sadnesse, sufficiently hath bene saide before; sauing whether is first in place, and possesseth
first

first the melancholicke heart, it may make some question. In mine opinion, feare is the verie ground and roote of that sorowe, which melancholick mē are throwne into. For a continuance of feare, which is of daunger to come, so overlayeth the heart that it maketh it as now present, which is only in expectation, and although the daunger feared be absent, yet the assurednesse thereof in the opinion of a melancholicke braine is alwayes present, which ingendreth a sorow alwayes accompanying their feares. They are hardely moued to anger, except a biting and fretting choler be mixed with their melancholy, or the melancholy be of an adust kind: by reason they be ouerpasionat another way, and haue their partes of grosser sense then easily to be offended, and the heart not ready to be moued, being of a colder & drier nature: or so affected by the humor, which being once thoroughly kindled with that passion, retayneth the heate longer, and is not easily brought againe into the former temper. Enuious they are, because of their owne false conceaued want, whereby their estate, seeming in theyr owne fantasie much worse then it is, or then the condition of other men, maketh them desire that they see other to enioy, to better their estate: this maketh them couetours of getting, though in expence where their humour moueth them with liking, or avoydance of perill, more then prodigall. Ielousie pricketh them, because they are not contented with any moderation, but thinke all too little for supply of their want: especially if it stand in such matters as import great sup-

plie, or otherwise they do earnestly affect: and
 are in feare least communication breede whole
 dispossession, or make inequall partition. They
 interpret readily all to the worse part, suspiti-
 ous, least it be a matter of farther feare, and not
 indifferently weighing the case, but poyfing it
 by their fantastickall feare, and doubt at home.
 Passionate they be out of measure, whereto a
 vehement object and of long continuance vr-
 geth them: this causeth them to be amorous,
 both because it is a pleasure to loue, which miti-
 gateth their inward sorow and timiditie, thin-
 neth their blood, and dilateth the heart, and a
 cause to be beloued againe, which of all things
 liketh the melancholie persons, being the grea-
 test meanes of comfort vnto them: from which
 all offices of kindnesse, curtesie, and grace do
 flowe: this affection riseth not vnto them by
 proanenesse of nature, but by the force of that
 which draweth them vnto the vehemencie of
 passion, wherein they so oft times excede, that
 it bereaueth them for a time (iellousie excepted)
 of all other affection. If the melancholie be san-
 guine adust, then may it supply the want in the
 object, and cause an internall amorous disposi-
 tion, with such dorage, that maketh no discre-
 tion where the affection is bestowed: as he that
 is of a merrie nature will laugh at his conceit,
 and the angrie man displeased with his owne
 shadowe. Thus farre of the simple actions of
 brayne and heart, which are altered in melan-
 cholicke persons, and the maner how, with rea-
 son of their alteration: other actions are in com-
 parison of these mixed: as mourning, rising of
 vaine

vaine feare, or counterfet miserie, solitarinesse, least occasion of griefe be ministred by compaignie and resort: silence, thorough retraction of spirits by their passion (except it be in mournfull plaints) to mitigate the sorowe, and stiffenesse of the instruments, besides the disorderly feare and heauinesse which cannot either minister, nor take occasion of familiar conference and communication, wholly transporting them to the concocting of their sorowfull humour: which breedeth in them (the passion more and more increasing) a negligence in their affaires, and dissolutenesse, where should be diligence. Of pace, they are for the most part slowe, except perill cause them to hasten, both by reason of their members not so nimble for motion, and the mind occupied with cogitation and studie stayeth the pace: as we find our selues affected, when any matter of weight entreth into our meditation. Moreouer they are giuen to weeping sometimes (if the melancholy be sanguine, they exceed in laughter) sighing, sobbing, lamentation, countenance demisse, and lowring, bashfulnesse, and blushing, the reasons whereof and manner how they arise, because it requireth a larger discourse, I will referre them more particularly to be discussed in severall Chapters following, with Philosophicall causes, or probabilities (at the least) how euerie one of these are wrought, that you be fully instructed in that speculation of melancholie, and the accidents which follow it, as you are (more then I wish, or standeth with your present comfort) exercised in the practise.


CHAP. XXIIII.

The causes of teares, and their saltnesse.

OF all the actions of melancholie, or rather of heauinesse and sadnesse, none is so manifeste and diuerse in partes, as that of weeping. Fyrst of all it putteth finger in the eye, and sheadeth teares: then it baseth the countenance into the bosome: thirdly it draweth the cheekes with a kinde of conuulsion on both sydes, and turneth the countenance into a resemblance of girning, and letteth the browes fall vpon the eye liddes: it bleareth the eyes, and maketh the cheekes red: it causeth the head to ake, the nose to runne, and mouth to flauer, the lips to tremble: interrupteth the speeche, and shaketh the whole chest with fighes, and sobs: and such are the companions of this sorrowfull gesture of weeping: of which I will deliuer you the reason one by one, first beginning with teares. All obiects, or cause of perturbation riseth more or lesse grievous, or acceptable, as it is taken: and although the cause be great, if it be not apprehended, it moueth no perturbation at all. This causeth some to sorrowe, whereat another reioyceth: and other some to lament, which other some beare out with courage, or haue no such sense of: and to exceed in ioy or sorow, (except reason moderate the affection) where other some keepe mediocritie: by reason of certaine degree of apprehension: yea though reason beare no part in the moderation. Moreouer seeing it is necessarie, that both braine and hart be disposed in a kinde of

Sympa-

Sympathie, to shew forth the affection, as they be diuerslie disposed, so may the cause of perturbation more or lesse moue and trouble. As if the brayne be quicker of conceit, and of more exact discretion then the heart is ready to yeeld his passion, by reason of a more compact and firme temper, then is it not aunswerable to the apprehended hurt or daunger. If it be more dull, then by reason the apprehension entreth not duly into the consideration of the present state, or imminent perill, the affection aunswere-
reth not the cause. If the hart be more tender, then the braine ready: there is feare and heauinesse oft times, either without cause, or more vehement then cause requireth: and thus it fa-
reth in the rest of the perturbations, these three alwayes concurring in the affection: the out-
warde mouer or cause, the apprehension of the braine, and the motion of the hart: according to the varietie and diuerse disposition of which three, the perturbations become distinct in kinde, and diuerse in degree. This is necessarie for you to know, for the more plaine deliuerie of the causes of the accidents before mentio-
ned: and first of teares, whose passion is not e-
uerie kinde of grieffe, nor any one kind alike taken, neither though the grieffe be taken alike, and the cause iust and true, yet doeth the partie not alwayes sheade teares, thus affected. First therefore, for the manifestation of this matter of teares we are to search what kind of thing it is that moueth weeping, then how it is to be re-
ceiued to worke this effect, and thirdly of what disposition they are when iust occasion is mini-



stred, and the cause be so taken, that readily signifie their inward passion, by that dolorous outward gesture and action. Of such causes as draw vs into perturbation and passion, that only which moueth griefe and sorrow of hart causeth teares. Such weeping as seemeth to proceede of ioye is of a mixt cause as shall hereafter be declared, and maketh no exception to that vniuersall cause of teares procured by affliction, or greeuance: for else we see no man weepe but in sorrowe: neither do any sorrow, but vpon occasion or perswasion of calamitie, or hurt, either present or to come: sauing those which are melanchollicke passionate, who notwithstanding fancye vnto themselues a counterfette occasion thereof without cause. This I need not stand vpon, because it is euident of it selfe, & requireth no farther demonstration, the other two being of greater difficulty, & of more diligent consideration. Touching the first of the two latter, how the affection is moued for weeping, I take it necessary, the passion be not very extreame, nor of the highest degree of sorrow, neither so light & gentle that the object be contemned. For the first: if the perturbation be too extreame, and as it were raiuisheth the conceite, and astonieth the heart, then teares being ordinary, and naturall to a kinde of mediocrity of that passion, are not afforded to an extraordinary affection: euen as a ioy suddaine and rare taketh awaye for the present, the signification of reioycing, and turneth the comforte which should bee received into an admiration, in steade of mirth and cheares: so in great extremity of feare and heauines, so

now being conuerted into an astonishment, the senses rauished, and benumbed therewith, the teares are dried vp or stayed, (being effectes of ordinary and of naturall passion,) and others more straunger come in place, as voydaunce of vrin, & ordure. For as cold in a kinde of degree, moueth sense, and the same extreame benummeth and taketh it quite away: and as exceeding brightnes blindeth, or at the least dazeleth the sight aswell as darkenes obscureth the object: so an occasion of feare being beyond ordinary compasse of naturall passion, seemeth to the heart, & vnderstanding of an other sort, then whereat to sorrow, or teares belong, and the tokens of ordinary affection are due: which flow not, by reason (through that greate perturbation) nature is wholly violated, and keepeth no course of accustomed order: or because such is the flight of nature, from that which she so abhorreth, that hiding her selfe in her own ceter, she draweth with her those humidities, which easily follow with the spirites and bloud, and are not seperable for vsuall excretion, besides that contraction of her pores, whereby the efflux of teares is hindered: this in my opinion is the cause: why extremity of terror or heauines refraineth teares, especially if a fright haue gone before: which is of greatest force to make this perturbation, and to shut vp the pores of our bodies. This appeareth in such as are scarred: whose haire seemeth to stand vp right & stiffe through that contraction. So then the same cause of passion in kind differing by degrees, both dolorous & full of calamity nowe causeth abundance of weeping, & gusherh

out into brookes of teares, and anon drieth the all vp, through distraction of the mind, and stupiditye as it were of the heart, as though the cause of mourning were altogether remoued. If you do require example in the selfe same person of weeping, and refraining from teares in the same kind of object, yet differing in degree, that is most singuler which is reported by Aristotle in the second booke of his Rhetoricke, out of Herodotus of Amasis King of Ægypt. We are moued with compassion only (saith he) at the affliction of such familiars, as are not very nighly knitte vnto vs, either by acquaintance or affinity: and of the calamitie of our most deere friends or allies, we haue not compassion: but we are affected with their hurte, as with our owne: wherefore it is reported of Amasis, that although he did not weepe for his sonne, whom he saw led to be put to death: yet at the calamitie of his friend Philippus, he shed teares: for that which in his friend was pitifull, shewed in his sonne horrible, and terrible to behold: now terror, chaseth away, & swalloweth vp all compassion. Which historie of Amasis, maketh cleere all doubt in this point, and confirmeth that which we propound by the reason of one of the most grauest philosophers As this ouer vehemēt feare drieth vp these springs of teares, or shutteth vp the passages that no way is giuen for them to distill: so the cause being light, and not greatly vrging the heart, nature vseth not to make such shew of sorow: so that at small matters or so taken, no man vseth to weepe. Children (for want of vnderstanding) in a manner weepe at all occasions

casions of offence alike : which time and age afterward correcteth. Thus then in my opinion the affection is to be disposed for weeping: euen in a meane, betwixt that light regard of peril or calamity wherewith no man is moued to teares, and that vehement extremitie, which ingendreth amazednes and astonishment, wherewith nature either is benumbed as it were, and dazeled with the extremitie of passion; and neglecteth her ordinarie signification of sorow, in a case so farre extraordinarie : or else so farre withdraweth her selfe into the center of the bodie with her spirite, blood, and humiditie, and closeth vp her piores so straightly, that neither matter of teares is readie, nor passage free for them to distill by. For the naturall passages, and such as depende not vpon voluntarie opening or shutting (as of the bladder, and stoole) so farre only are open, as they be distended and filled with blood, humour, & spirit: which being withdrawn as in a dead body, they close together like an empty bag. But why the (say you) do some make vrine for feare: and why doth not nature withhold it, as well as teares, being a kind of excrement not much vnlike? The reason is readie: such retention as is performed by muscle & animall facultie, descending from the braine by sinues, is of another sort, then that which is accomplished by astriction of poore : againe such excrementes as are already congregated into a place of recept, from whence they are to be voided out of the body heereafter, are not of like condition with that which hath as yet no separation: For the first point, the bladder, as also the
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fundamēt, haue ech of them a certain roūd muscle, whiche hath power of opening and closing within it self: which opening, way is giuen to the excrement, that of it selfe (finding passage) issueth out of the bodie: or without opening (and it bee a liquid excrement as vrine is) if the muscle shutt not close, or retentive feebled, it voydeth also, though not so plentifully as being ful open. Now in feares that excede, the spirites influent into that muscle (as all are such that pertaine to sense and motion) are called backe, as I haue before declared, to their proper fountaines, and so it being left destitute, receiueth a kynde of paralyticall disposition for the time, and fayleth in his office, which is the cause of suche vnuoluntary excretion. Now if you consider & remember howe the vrine passeth from the kidneys by those long vessels, you shal well perceiue there can be no reflux backward, though it bee forced, for they disceēd not directly, opening the selues as a touch hole into a gune, but stoplings betwixt the substance of the bladder, with certaine slender and thinne skinner, whiche immediately after the entraunce of the humour close vp, in such sort, as the fuller the bladder is, the firmer is their holde, as you may see in the leather clacke of a payre of bellows: experience heereof is made manifest in a bladder, whiche being blowen retaineth the aire and suffereth not to vent, though it haue entrances, suche as I haue spoken for the vrine. This then is one hinderance why the vrine can not be retracted the way being made vp by those skinner, & the manner of the entraunce such of that excrement
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into the bladder, why such stopping cannot bee in them, as falleth out by closing of poores, that happeneth to other partes through euacuation for these passages are neither opene, because they be full: nor close, because they be emptie, but are the one and the other, at our voluntary pleasures: to this is the largenes of the passages to be added, which hinder the close sinking of all sides together, with the position of the body downward direct: and thus much for the difference of the retention and excretion, and how by reason the partes containing the excrement no calling backe of humors can be, as in other parts which haue fluxe and refluxe free. Touching the manner of excrement, this difference also is to be holden, that suche humours as are not yet seperated for euacuation, follow the course of spirites, and ebbe and flow with them, being within the regiment of nature, which the vrine contained in his naturall vrinall, and attending the opening of the passage and destitute of those actiue spirites can not doe: and this I take to be the causes, why in extreame passions of feare, vrine may passe against his will, that notwithstanding can shed no teares by the same extremity. The thirde point remaineth, for the more easie declaration of this doleful gesture, of what disposition of body they are of, who are apt to teares. They are almost altogether of a moist, rare, and tender body, especially of braine and hearte, whiche both being of that temper, carie the rest of the partes into like disposition: This is the cause why children are more apt to weepe, then those that are of greater yeares, and women more then men.

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the one hauing by youth the body moist, rare & loft, & the other by sex. Whereby teares both easily flow, and are supplied with plentiful matter, if with rarenes of body and humidity, the braine aboue the rest exceede that way: and the eyes be great, & vaines & passages there about large: the wāter ther nothing to the fountaine of teares, euen vpon small occasion: contrarily they which haue their bodies drier by nature, and more compact, and the passages & poores close, as men in comparison of women and children: such hardly yeeld forth that signe of sorrowe though the occasion may require it. Thus you vnderstand what occasion moueth weeping, how taken, and what state of body they be of, that easily water their cheekes, when sorrow and calamitie afflicterh. Now let vs consider the matter of teares, what it is, and whence particularly, and properly they flow, and manner how. The matter is the excrementitious humiditie of the braine, not cōtained in the vaines: for else would teares not be cleare, nor of a waterish colour: but resembling the colour of vrine, receiue a tincture from the thinnest part of the blood, & so appere yellow, except the straining of the humour might seeme to clarifie them, which can not so be. For, straining, although it cast away impuritie, it altereth not colour: as straine claret wine as often as you will, it keepeth still the colour. Againe, the tincture of yellow, being of a cholerick whay in the blood which is most thin, would nothing hinder the passage of the teare, nor remaine behinde in the strainer. Then we may resolue vpon this point, that teares rise of
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the brains, thinneſt and moſt liquide excrement, whereof (being the moyſteſt part of the whole bodie, and twiſe ſo much in quantitie as the braine of an oxe) it hath great plentie, even more then any other part, both in reſpect of his temper, and largeneſſe. This excrement is voyded ordinarily by the palate, the noſe, and the eyes, by certaine paſſages ordained for vaines, arteries, and ſinues, from that carnell which is placed in the ſadle of the bone called the wedge, which is direct ouer the palate of the mouth: this carnell is there placed, that the excrement might not ruſh ſuddenly into theſe partes, but gently diſtill into them. The moſt ordinarie paſſage of thinne humour is by the pallate and noſe: the pallate receaueth it directly, the noſe from the eyes, leaſt they ſhould be moleſted by continuall fluxe: into the eyes it floweth by the paſſage of the ſecond couple of nerues, which ſerue to moue the eye, not entering the ſubſtance of them, but paſſing on all ſides, floweth to the eyes, and from thence is receaued of the fleſhly carnell in the inner corner of the eye, and ſo paſſeth into the noſe, & voideth out, to purge the head thereby: and this is the ordinary courſe of that humiditie, which voided from the braine into the noſe. Vpon occaſion of griefe, or trouble of ſmoke or wind, this thinne liquor floweth from all partes, and is receaued of another fleſhly carnell vnder the vpper eye lid towards the eares, and from thence alſo watereth them, and trickleth downe the cheekes. So then you perceau the matter of teares, & by what ſtreames it voideth, and how it is conueighed: it remayneth

neth last of al to lay open vnto you what causeth the fluxe out of the eyes, seeing ordinarilie it should passe into the nose, or through the palate be voyded out at the mouthe: and howe in weeping, nature dischargeth her selfe of this excrement. For clearing of which pointe, you muste call to remembraunce the kinde of passion, wherewith nature is charged in matter of griefe or feare: which is an inforcement of flighte into her owne center, not hauing whither else to fly: whereby shee gathereth in one her spirites, and bloud and calleth them in, partly withdrawing them from that feareful obiect, and partlie by vniting of forces, inableth her self to make greater resistaunce against that which annoieth: these spirits are such as passe from the principall parts of the heart, braine, and liuer, and giue life, nourishment, sense & motion to the rest of the members of our bodies. So the brain being thus replenished with his flowing spirits, is fuller then it was before, and of necessitie warmer, heate alwayes accompanying spirit: with the spirite, refloweth also the blood, and humours: and that al may become safe, nature maketh such contraction of the substance of the braine, and partes therabout, that as one desirous to hold fast with his hand that which is apt to flowe forth, loseth by his hard handling and compression, which otherwise might retaine, so it expresth that which by thinnesse is ready to voide, and forcing with spirite, and pressing with contracted substance, signifieth by shower of teares, what storme tosseth the afflicted harte, and ouercasteth the cheerefull countenance. And this is the manner

manner of the watering of the sorrowful cheeks, & visage disfigured with lamentation, which being by this double meanes inforced, issue in more plentie, then the passage into the nostrils can readilie discharge: the aboundance whereof drencheth the eyes, and overflowing the brims of the eye liddes, filleth the bosome with teares. This causeth the nose to run, & the mouth to flauer: eue the sudden breach of these waters, faster seeking vent, then agreeth with natures ordinarie auoydance. They are salt of taste, throughe that heate of the eye, which turneth easilye that excrement into saltnesse, besides the mixture of the salt humidity which is alwayes about it. For the eye of any one being touched with the tong, giueth a manifest relishe of saltnesse: whiche riseth of that moist excrement, altered into suche taste by the eyes heate. That the eies bee exceeding in heate, besides manifest experience of touche, the plenty of spirite which they ordinarily possesse, the store of arteries and vaines, the plenty of fat round about, the celeritie of motion do argue sufficientlye the same. Neither is that ordinary passage of humidity frō the brain, whereby their heate may be tempered, lest they become thereby sore, and withered, the least argument of their hote temper, which is not afforded to anye parte of the bodie, the hearte onelye excepted. Lastlye the aptnesse to bee offended with heate, and readie offence taken that waye, sufficiently declareth whereto their nature bendeth.

CHAP. XXV.

Why and how one weepeth for ioy, and laugheth for griefe: why teares and weeping indure not all the time of the cause: and why the finger is put in the eye.

IN the former chapter mention was made of weeping for ioy: heere you may demaund a reason, why a ioyfull passion, yeeldeth foorth so sorowfull an action: neither do they that weepe faine, as a man wil counterfet laughter: for tears cannot be counterfitted, because they rise not of any action or faculty voluntary, but naturall: & the weeping caused of ioy is as hartie, as that which riseth vpon conceit of sorowe. We do see in the works of nature contrary effects wrought by the same cause: so the same effect ensueth vpon contrary causes, through the diuerse manner of the working. You see how the Sunne altereth the whitenesse of a mans skin into blacknesse, and how it maketh cloth white, it softenneth waxe, and hardeneth clay. Againe we see how the cold withereth the herbe, as doth the heate: and causeth the earth to be warme, that the fountains smoke againe, as doth the Sunne: and is as requisite with vs in his season, for the fertilitie of the earth, as the reflexion of the Sunne beams. What maruell then, if contraries in passions bring forth like effects, as to weep & laugh, both for ioy & sorow? For as it is oft sene that a man weepeth for ioy, so is not strange to see one laugh for griefe, whereof examples are dayly: as if a man taketh vp that which is burning hote, hauing thought it had been cold, he
will

will laugh at the hurt he feeleth: likewise if one assay to handle another mans wound, the wounded wil declare the discomfort with laughter: even as a mā that is tickled, wil laugh though he take no pleasure in tickling, but rather mislike & discontentmēt. With such kind of laughter did Democritus griue at the vanities of this life: which also moued Heraclitus to weep. And sometimes in vrgent distresse, the anguish and vexation of mind, is declared with this kind of Sardoniā laughter, as if the hart toke pleasure, wherat it is griued. This is cleare, & needeth no longer discourst the reason is not so euident, which I will now make plaine vnto you. As you heard before how teares in sorrow do issue out of the eies by compressiō, & that internal fulnes of spirites, & heat which forceth out these teares, so ioy & gladnes being an enlargement of the hart, & braine, & al the internal parts, especially of the spirits, which do as it were issue out, to welcome the ioyfull object, partly through the enlargement of the passages, & partly through the accesse of spirites to the outward parts, the moysture before mentioned is forced out of the eyes, & distilleth into drops of teares: especially if cōmiseration & cōpassiō be mixed therewith: such was Iosephs weeping ouer his brethrē, framed of ioy of their presence & cōpassion of their estate: & so did Ionathan weepe ouer Dauid, and Dauid ioying at Ionathans kindnesse, with commisseration of his teares, exceeded him in weeping. This most commonly falleth out, when he whom we loue hath escaped daunger, or we thinke through ouer long absence, somewhat vnprosperous

might, or hath befallen him. Nowe the consideration of the present safety, mingled with remembrance of perill or want, for the present, breaketh out into teares, which are easily to be voyded, both through compression, as hath bin before shewed, and by forcible expulsion. I see you desire farther, as well why grieve procureth laughter, as strange an effect from the cause, as teares are from ioy & comfort. Before I lay this open vnto you, ye are to knowe what partes are first affected with laughter, and how they drawe others into the same fellowship of action. The parts which first are affected in laughter, are the hart and the midriffe, wherto the hart by his call and skinne is more straightly fastened then in beasts, the obiekt of laughter being a ridiculous thing, mixed of pleasure and displeasure (else were it not ridiculous) causeth the hart to move with great celerity his contrary motions of opening, and shutting, which being so repugnaunt, cause a maruelous agitation in the part, by this agitation, and straight coupling of the heart to the midriffe, which draweth by consent other parts into like motion, the laughter is deliuered by interrupted expiration: by reason the midriffe in his contraction is not suffered quietly to finish it, but is by the harts trouble restrained & slowed in his fall. Thus knowing the cause of laughter, and the instruments of the gesture, I shall more easily manifest vnto you, why a man may sometimes laugh for grieve and discontentment, as well as weepe for ioy. Of all the muscles in the body, the midriff: is the most noble, and of greatest vse, whose action is in continual motion,

tion, and neuer ceaseth, not so much as in sleepe (when all the rest take theis ease) for the necessitie of breathing: with this muscle do accord diuerse others, especially those of the neather iaw and cheekes and lippes, taking their nerues from the fourth couple increased by the sixt, which rise from the pith of the chine in the necke. So then, the midriffe being affected with any kinde of extraordinarie motion (as it is in grieffe) easily draweth the cheekes and lippes into like motiō. But how is the midriffe affected in grieffe? Euen much like as it is in laughter: that is to say, hindered in his free falling by the contraction of the hart, which in grieffe calleth in his spirits, closeth it self, and filleth the neighbour parts with more store of bloud then is ordinarie, which being so replenished, the midriffe is drawne with the call of the hart, and hath not his owne libertie in his contraction: by which meanes the expiration is deliuered by fits, and not wholly, as in ordinary breathing, the midriffe (resembling in vse the leather of a paire of bellows) being ioyned roūd about to the sides of the chest: which answereth the two boords of the bellowes. This also draweth the consent of the lippes and cheekes, the muscles therof agreeing with the midriffe in their nerues, which make like contractiō to that in laughter, after a counterfet manner in paine and ache that one presently feeleth or feareth. The other kinde, which is of grieffe of minde, as that of Hanniball for the distresse of Carthage, and his present calamitie, is of a mixed cause, compounded of some ioy, which riseth of confidence of remedie or reuenge, which causeth a

dilatation of ioy,entermedled with contraction of griefe:so a man that hath receaued a displeasure of his enimie, and assured how he may be euen with him,will laugh, though he haue indignation at the displeasure, vpon hope of requittance: whereof riseth a certaine ioye mixed with griefe,that forceth out a Sardonian, bitter laughter,short,and ouertaken with more griefe, which with vapour and spirit, through that dilatation of the hart,filleth the cheekes, and causeth their muscles to be withdrawne to their heads,shew their teeth,and fashion the countenance into that kind of grinning which is apparant in laughter. Thus much by the way of laughter,by occasion of that weeping, which falleth vnto such as vpon cause of ioy breake out into teares.If you desire to knowe more of this mery gesture, I referre you to a treatise of laughter, written by Laurence Ioubert of Mountpellier, a Philosopher,and Phisitian,in my iudgment not inferiour to any of this age. The cause why weeping endureth not all the time of the sorow,but most commonly at the first brunt only of griefe tears are shed,is partly by reason time acquainteth the hart with the sorrowe, so is the contraction lesse, the daunger not being so straunge. Againe,that moysture is partly emptied, which ministreth matter vnto teares,& reason in time dealeth with the affection, which peraduenture moderateth the griefe, whereby it lesse vrgeth. The finger is vsually put in the eye in weeping, by reason the teare falling into the eye with his saltnesse procureth a kinde of itching about the carnell of teares, which requireth ayde of the
finger

finger to be expressed at their first fall : afterward the part acquainted with that qualitie , and one teare drawing on another, such expression is not so necessarie. Besides this cause of rubbing the weeping eye, a straunge matter therein requireth wiping, which also moueth the finger to hast to the eye watered with teares : but this is after a while , the other before almost any teare fall, as though they were expressed with rubbing. And thus much touching the causes of teares, which beare the greatest part in weeping : now ye shall vnderstand howe other partes of that gesture are performed , and by what meanes.

CHAP. XXVI.

Of other partes of weeping : why the countenance is cast downe, the forehead lowreth , the nose droppeth, the lippe trembleth, the cheeks are drawne, and the speech is interrupted.

IN weeping the countenance is cast downe, by reason the spirits are retracted , which are the authors (by tonicall motion) of erection : as a maste corded on all sides standeth erect : which in sorow being withdrawn from the muscle, causeth them to yeelde to the poise of the head: and so bendeth it downward, wherto it is more enclined then backward: by reason the rowels of the neckbone, with their snagges hinder that inclination. The forehead lowreth after a paralyticall fashion, being destitute of his spirites, and all the former partes filled with that excrementitious moysture of teares before mentioned:

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which

which is in that aboundance in persons moist of
braine, tender and rare of pores, that not find-
ing sufficient way at the eyes, it passeth through
the nose, as the other part by the palate into the
mouth, and so filleth all full of teares and flauer.
The lippe trembleth, because the spirite which
should vphold it in his right position, is now in
greatest measure departed: so that the waight
of the lippe, striuing with the imbecillity of the
parte, causeth a trembling, which is betwixt e-
rection, and plaine declination: as if a man hold
a thing too heauie till he beginne to bee weary:
though at the first he hold it steady, at the length
striuing aboue his power to beare it, maketh his
hand to quake and tremble, the remnaunte of
strength, striuing with the weight. The vpper
lippe remaineth steadie and still, because it han-
geth, and requireth no proppe of erection: yet
appeareth it somewhat longer then before, be-
ing fully stretched out with the weight, and not
borne vp, & restrained by the spirit. The cheekes
are drawne much like as in laughter: not by any
influence of the liuely spirite, which in laughter
replenisheth the countenance, and causeth the
eyes to sparcle, and filling the muscles of the
cheekes with a subtle vapour, causeth them to
straine for the auoydaunce: as in streaking, the
muscles are contracted to exclude a vaporous
excrement: but the contraction of the cheekes
in weeping seemeth to me, not to rise of any o-
ther cause, then by an excrementitious vapour,
which passeth with the humiditie of teares, from
the braine into the cheekes, and forceth nature
to make contraction to discharge it selfe of that

vapour:ioyned with the cōsent, which is betwixt the muscles of the iawes and lipps with the midriff: whose remissiō, and slackening, being hastened by the contraction of the heart in griefe, contracteth also the foresaid lippes and cheekes; with which it consenteth by the fourth and sixte paire of nerues, deriued into both partes, from the marow of the chine bone of the neck. These are also the causes, of the whole deformitie of the face in weeping, which chiefly contracteth the visage in expiration, in which the heart hath more power ouer the mydriffe being slakened, then in inspiration, wherein by dilating of the chest for vse of breath it is extended. The speach is interrupted in weeping, because the chest in expiration doth not fall and sinck, by gentle declination equally: but hindred by that contraction of the heart, remitteth his extension, as it were by stroakes: as if a man would take a paire of bellows, and not suffer them being enlarged and full of aire to shut of themselues, but by an vnequall pressing of the handes, cause them to puffe by firtes, and part the blowing into sundry blastes, which at once might be auoided. So the voyce rising of the ayre expired, as that is voyded, in like sort the voice is framed: which causeth those that weepe to speake more indistinctly, and diuided sentences, then when they are free from that affection. Moreouer speach doth require not onely the yeelding of the chest through the poyse, but standeth in neede also of the intercostall muscles, and those of the top of the windpipe with the of the bely which through griefe or feare being now not so replenished

with spirites, the authors of motion of those muscles, can not deliuer the voice smoth and v-niforme as before, more then a childe is able sufficiently to way downe by his strength of hand a smithes bellow, that is forced by poyces to finish that which strength would performe at once. Neither is the speech interrupted, and broken only by the disorderly expiration, but the inspiration being by sobs cutteth also the voice, & marreth the distinct pronütiation, the cause whereof as also of sighing I wil deliuer vnto you in the next chapter. Thus you haue (sobbing excepted) the reasons of all the partes of weeping, so farre as my coniecture by reason in matters so hidden can gather: I will proceede to the causes of sighing and sobing, and how they be procured, and by what meanes, and so finish the whole mournfull gesture of weeping.

CHAP. XXVII.

The causes of sobbing and sighing and how weeping easeth the heart.

BESIDES the former actions of sorow, weeping is for the most part accompanied (if it be vehement) with sobbes and sighes: of which two, sobbing is neuer without weeping, sighes are ordinarie and common vppon causes that force no teares, as euery one hath experience. For vnderstanding of the causes of sobbes, it is necessarie for you to call to mind that which hath bin said of the vse of the Diaphragma, or midriffe, and the outward intercostals, or outward muscles betwixt the ribbes, and the manner how the heart

heart is affected in griefe and sorrowe. The dilating of Diaphragma is to enlarge the chest, for taking breath. This is onelie required, if we be not more the ordinarily vrged to breathe which if wee be, then doe the outwarde muscles of the ribbes dilate the chest also, and so encrease the inlargment. Nowe when matter of griefe inforceth teares, the Diaphragme, and the muscles receiue a weakenes, by reason of retraction of spirits, that they are faine for the dilatation of the chest to make mo puls then one, as you heard before in the motion of contraction, so that the breath is not drawn at one straining of their cordes and fibers but by diuers inspiration: besides the heat of those parts beeing retracted, maketh them lesse plyable vnto the force of the Muscles: whereby the respiration is with more difficultie perfourmed, whiche requireth more vse of dilatation, then before: by reason the heat about the hearte it selfe is nowe greater then before the passion, which bringeth therto a kinde of suffocation. That cooling of the heart which is sensibly felt by suddain euill tydings, or mishappe vnlooked for, or whatsoeuer new calamitie, riseth through accesse of the blood and spirits; which although they be hote, yet wanting somewhat of that heate which is feruēt, and naturall to the heart, and of the heate of those spirits which are resident there, for the time seemeth to coole in comparison of the heat which the heart felt before: as a man would cast hore water to that which boyleth most feruently: which although it be hote, yet inferiour in degree to the heate of feruentnes, it mitigateth the
scalding

scalding heate, and flaketh the boyling. In like manner at the first recourse of these humours, and raunging spirites, although the heart seeme to receiue a chilling, yet anone by contraction, and plentie of spirites which are apt to take heat it receiueth a greater necessitye of breathing, which being not aunswered through imbecillitie of the breathing parts, dischargeth the office of respiration by sobbes, which should be performed by one draught of breath. And these I take to be the causes of sobbing. Sighing hath no other cause of mouing then to coole and refresh the heart, with fresh breath, and pure ayre, which is the nourishment and foode of the vitall spirites, besides the cooling which the heart it selfe receiueth thereby. The heart being contracted as hath bene said, deliuereth not so freely his sootie and smokie excrementes, whereby the spirites become impure, and it boyleth with more distemper: which necessity of fresh spirite and coole ayre enforceth a deeper enlargement of the chest then is ordinarie, in which not only the midriffe playeth his parte, but outward intercostals or middle muscles of the ribbes, besides certaine of the shou'lders, doe their induour to this so necessarie an office, Moreouer it is very probable that the midriffe by accesse of humours and vapours to the partes thereabout is charged with vaperous superfluitie, which is by stretching it selfe, as in yawning, auoyded: when the muscles are distended by any vapour, of what sort soeuer it be of, being plentifull and abundant, it stirreth them to a contraction, which causeth a kinde of pressing, wherby they deli-

deliuer themselves of this excrement. This in yawning causeth that gaping, & sometimes accompanied with streaking, when we finde our selues vnlustie, and vndisposed to stirre or exercise: which falling to the midriffe, may cause a kinde of sighing, when a man hath no cause: as hauing cause, it helpeth it foreward. For who soeuer yawneth, shall perceiue his chest and midriffe dilated in such manner as in sighing, & feele about the heart a kinde of refreshing: euen as when he sigheth. To these causes may bee added the weight of the heart, which is by reason of the accesle of humours about his vaynes and arteries to his contraction, increased: whereby it lyeth more heavily vpon the midriffe then before the burthen wherof it seeketh to ease it selfe of, by such streitching, which somewhat listeth vp the heart for the time, and so the Diaphragma is recōforted: so that the necessitie of fresh ayre, the cooling of the heart, the easing of the burthen therof vpon the midriffe, the auoiding of vaporous excrements out of the midriffe, seeme to me causes final, & the midriffes dilatatiō, whose motion the whole chest followeth the efficient cause of sobing & sighing. And thus much concerning the two dolorous actions of sighing & sobbing, whereto after I haue added how it easeth the heart to weepe & sobbe, I wil end this chapter. By reason of the withdrawing of the bloud & spirites about the hart in feare, and sorow, it is necessary, that much vapour should arise, stirred vp by the heat therof working vpon the moisture these vapours besides the ordinarie excrementes of the braine before mentioned, may yeeld another

ther parte vnto teares, beeing congeled in the brayne, and vpper partes that are thicke, coole, membranous, inclosed with the skul, and placed ouer the rest, as a stillitorye helme ouer the bodie. Now weeping by making auoydāce to these vapours, doeth discharge that fulnes wherewith it was before strayned and oppressed. These vapours cause that rednes in the cheekes, and about the eares of those that weepe, heateth the face, and causeth the head to ake, whereof the heart being eased, receiueth a farther enlargement then at the beginning of the griefe, and so enioyeth that small comfort which weeping affordeth. It may seeme probable that the sobbing and sighing (differing onely in that sobbes are sighinges interrupted, and sighes sobbes at large) if they be not vehement and long by agitation of the cheste expelling of the smothered vapours, and drawing in of fresh aire, geue also some comfort: if they be vehement, then shake they the hart and midriffe too muche, and cause a forenesse about those partes, especiallye about the hart spoone, which is most trauelled in sobbing, and whereto the midriffe is fastened. Thus much concerning those actions whiche are animal, and ly in our power (some absolutely, and some after a sort) to do or not to do, altered by passion of sorrowe, and falling into melancholy persons: it resteth to shewe, howe melancholic procureth both laughing and weeping, and so to proceede to those natural actions whiche are altered by this humour, with the reason of such effects.

CHAP. XXVIII.

Howe Melancholie causeth both weeping and laughing, and the reasons howe.

IT hath bene before declared how melancholy causeth feare and sorowe of hart, by false imagination, raised through fearefull vapours rising to the braine, and passing by the hart, even before the imagination be moved, causeth a contraction thereof: whiche is the action of feare: accompanying ech other, make such contractiō as before hath bene saide to bee cause of teares: the matter being partly supplied by the ordinary excrements of the braine, and partly through those vapours which arise from the hearte overcharged with concourse of humours, which are retracted by the spirites: who vpon matter of discontentment haste vnto the place of defence, and assemble together, flying the irksome obiect and addressing them selues as it were to make resistance. The partes about the eyes being porous and rare the braine moyste, and the partie apt to weepe, vpon this melancholic disposition springeth that issue of teares out of melancholicke eyes: and these I suppose to bee the causes, why melancholicke persons without anye outward occasion, fall into weeping and lamentation. Why they laugh, and that excesssiue, the cause is of more difficultie to finde out, and the reason not so manifest, whereof as I am ledd by coniecture and probabilities, I will deliuer you mine opinion. you may remember how the midriffe

midriffe next vnto the heart is the chiefe cause of laughter: so that of necessitie one of these must be affected in that action. The hearte is alwayes affected in true laughter, and not alwaies in a fained kind, which is only a shaking of the chest, and retraction of the lippes, without the liuelye and chearfull eye, fraught with the ioyful spirits whiche replenishe the merrie countenance.

This kynde is that whiche melancholicke persons without obiecte breake out into: except the melancholie rise of adustion of bloud, and become blacke choller, whiche affecteth also the heart with a fained conceit of merinesse, euen as wine giueth it comforte, and stirreth the spirits to that liuelines & cheare, wherof euery one hath experience. Nowe then for the better laying open this melancholick action, we are to distinguish of laughter: wherof there be two sorts: the one is true and vnfaigned, rising from a comfort and reioycing of the heart: and the other a counterfet and false, wherein the hearte receaueth no contentment, but either it selfe, or the midriffe moued disorderly with shaking by any annoyance: and moueth also the chesse, and muscles of the iawes and cheekes by consent of nerues, and so counterfetting a laughinge gesture, wherein the hearte taketh no pleasure. The former kinde may rise of inwarde cause, as well as outward: when the vapour of adust melancholie of blood, or rather when it taketh that heate, perfumeth the hearte with a pure and cleare fume, whereat it is allured to ioye and cheare: whiche vapour and fume rising of the moiste mildest and temperate humour, before
 she

the full aduſtion bee accompliſhed, and mixed with the other humours and ſpirites, breedeth that pleaſant vaine, whiche ouertaketh melancholike perſons, whiche peraduenture otherwiſe not ſo delayed, woulde turne the hearte to annoyance. This waye melancholie carrying a winie and aromaticall ſpirit, raiſed by that heat may procure an hartie laughter, & not onely diſpoſe as wine doeth, the ſpirit thus raiſed beeing more familiar thē that of wine, & ſo compelling as it were the hart to break forth into that act of reioycing. The falſe kinde of laughter which proceedeth firſt from the midriffe, moſte commonly is affected by melancholy, through a tickling vapor or ſpirit, which riſeth frō the lower parts, and ſtirreth the midriffe; as they which are wounded in the cheſt, and vpon dreſſing are therabout touched, do plainly perceauē to moue, and ſhake, and retract it ſelfe, (whoſe motion the cheſte followeth) and to force out a counterfet manner of laughter, whereof the heart hath no part: nor countenance, ſauing the gurning of the mouthe, which is here but ſmall, maketh any pleaſant ſhew. This accident pertaineth chieflie to that melancholie whiche reſteth about the ſplene, the meſaraicke vaines, and port vayne of the liuer: which breatheth an itching and tickling breathe, whereof the midriffe takinge the ſence, ſhaketh and moueth, with indeuor to ſhun the vnwelcome gheſt, and to auoyde the touch thereof. Now that being once moued, the other inſtruments of laughter anſwere with like motion, and all agree in this counterfet geſture, which in appearance ſeemeth like the pleaſant
looke

looke of a light and merily disposed hart. This accident of laughter for the most part, is whē the melancholie passion beginneth, or anon after, before the bloude getteth a farther eger nesse, and those iolie spirits be wasted: whiche after they once be spent, & the heate either outrageous or delayed or distinguished by vnaptnes of matter, the is the comedy turned into tragedy, pleasantnes into fury, & in the end, mirth into mourning much like as it fareth with such as intemperatlie take in their cups, & are ouer surfeted with wine or strong drink: these of them that are of nature cold and dry, & of this melancholie complexion voyd of adustion, at the first cup receaue a maruelous cheering about the hart, the drinesse and coldnesse of their inward parts being toked and steeped as it were, like dry leather in oyle: if they proceed farther, the former modestie anon altereth it selfe into the contrarie extremitie of chat and excessiue babling, the spirit of the wine ouerruling the spirit of their naturall complexiō: yet a little more sipping, & this melancholy receaueth such heat, as rage and furie entreth possession of hart, and braine: and as hee had taken a draught of Circes cup, he fareth in respecte of maners & behauiour, as though hee were turned into a wild beast. In the end with farther carouses of excesse, the wine, for the while quite dispossessing thy spirits of their regimēt & office & quenching as it were the owne heat, & delaying the naturall heat of the bodye with immoderate quātity, the mirth & cheere, the pleasant talk, the rage & furie giue place, & in steed of that iolitic succedeth silence, stupiditie, sleep & sottishnesse

So

So in melācholy, while that drie & subtile spirit is supplied with conueniēt matter, & is lightned in the melancholicke part, all is on the hoigh for a time, which being consumed by heat, the store therof being but smal in respect of the grosse residue, the melancholick person becometh afterward sad, heauy, & vncherful. Thus you perceiue (I think) sufficiently how melancholick persons some laugh & some weepe, & in the same melācholicke, what causeth mirth, & what teares. Before I proceede to the naturall actions chaunged and depraued by melancholy, I cannot passe ouer an action which is verie vsuall to melancholicke folke, and that is blushing, with shunning of the looke and countenance of men, which the Grecians call Dysopia, and because it requireth a larger discourse then the ende of this Chapter will suffer, I will treat of them in the next.

CHAP. XXIX.

The causes of blushing and bashfulnesse, and why melancholicke persons are giuen thereunto.

THE affection that moueth blushing is shame, how soeuer it riseth, either vpon false conceit, or deserued cause. Shame is an affection of griefe, mixed with anger against our selues, rising of the conscience of some knowne, or supposed to be knowne offence, either in doing that, which ought not to bee done, or omitting that which was requisite of vs to be done. This description I will vnfold vnto you more at large: that in shame euerie one is grieued, experience

rience maketh plaine, besides reason leadeth thereunto. Every passion of the heart is with ioye, or with griefe, either sincere and simple, or mixed, as in ridiculous occasions: in shame there is no absolute ioye nor comforte, therefore there must needs be a displeasantsse or else a mixt disposition of sorrow and cheare: this there is not, by reason shame casteth downe the countenance, filleth the eye with sorrow, and as much as may be withdraweth the liuelye and comfortable spirite into the center of the bodie, not vnlike vnto feare and sadnesse. It appeareth mixed with anger, by reason euerie one feeleth a kind of indignation within him selfe, and offereth as it were a vehement reuenge of him selfe for the offence, wee are angry with our selues, because the fault is ours, and from vs riseth the cause of griefe, as in absolute anger the cause is from other, and vpon others we seeke the reuenge. Where there is noe conscience, there can not be any sense of fault: for that it is which layeth our actions to the rule, and concludeth them good or bad: so although the fault be committed in deede, and yet no conscience made thereof, it is taken for no offence, neither can giue cause of this internal grief & reuengement. To these clauses I ad an offence knowne, or so supposed: for otherwise, though a man bee grieued and sorie therefore: yet before it be knowne to others is he not ashamed. This causeth that men make no doubt of doing that in secret, which for shame they would not do openly, yea in such things as of them selues are not dishonest: nor disallowable. Moreouer, it riseth

vp.

vpon offence, committed in that thing which
 lay in our power (as we rooke it) to remedye, or
 better to haue discharged our selues in doing
 or omitting. Therefore no man is ashamed of an
 ague, or of the goutte, or to haue broken his
 legges, or anie such occasion, as to haue bene
 spoyled, or to die &c. but onely in those thinges
 wherein we take our selues to haue our part, and
 to rise vpon our own default: so are we both a-
 shamed of the action, and of all tokens thereof.
 Nowe seeing that all offence, is either in doing
 amisse, or neglecting that should be done, in ei-
 ther of both consisteth matter of shame. The de-
 scription of shame thus being declared, I pro-
 ceede to shew how it forceth rednesse into the
 eares and cheekes, and causeth vs neither to
 beate other mens countenaunces and lookes,
 nor with courage and boldnesse to beare vp our
 owne. The grieve that nature conceaueth from
 our selues, is not so straunge, as that which is
 foraine, and outward, but farre more familiar,
 and thence therefore in all partes more known.
 Moreouer the cause is more transitorie and fa-
 ding, especially, if the offence be small and of
 no greate note. Again the grieve is not for any
 deprivation of that, whereof the vse is so neces-
 sary, as losse of frendes, goodes, perill, pouer-
 tie do all import, nor of any singular pleasure,
 wherein nature or will tooke their chiefe con-
 tentment. These qualities of shame ioyned with
 anger, procureth that rednesse in the face,
 which we call blushing. The tincture of redde
 ariseth on this sort: the heart discontented with
 the opennesse of the offence, maketh a retra-

ction of bloud, and spirit at the first, as in feare and grieve, and because it feeleth no greater hurt then of laughter, or rebuke of worde, or such like touch, seeketh no farther escape, then a small withdrawing of the spirite and bloud by the first entraunce of the perturbation: so that the necessity being no more vrgent, the bloud and spirit breake forth againe more vehemently, and fill the partes about the face more then before, and causeth the rednesse. This is helped forward with that anger, which is mixed with shame, which forceth in some sorte, these retracted spirites and bloud to reflowe with more strength, as we see the bloud soone vp of a cholericke person. The passion is not so vehement to close vp the spirits, and to retaine any longer time, for the cause before alledged: and although it were, yet would the anger, and inwarde reuengement make way to the bloud and spirites, to giue that shamefast colour. Thus you vnderstand what maner of perturbation causeth blushing, what it is, and how it breedeth the staine: but you wil peraduenture say, why do not all that are ashamed blush, and why some more then other some? This I suppose to be cause: in blushing these pointes are to be considered for answer of this question: the qualitie of the bloud and spirit, the passage, & nature or substance of the face, which receiueth this reflux. If the blud be grosse and thicke, and the passages not so free, then is the course of bloud slow, & the countenance little altered. If the skin be ouer thick, or ouer rare, the doth it not admit thogh the thicknes of the spirites, or at the least maketh not that shewe, nor
retai-

retaineth them through the rarenesse and thinnes, and by exspiration make no apparaunce of rednes: this is the cause why many ashamed bee not so ready to blush. Besides this disposition of spirite, humour and substance of the face, the measure of the shame more or lesse, helpeth and hindereth blushing. For some there are affected more vehemently, and other some moderately, & other some not a whit: who blush not, because they are not at all ashamed. By that hath bin declared you may gather, why the yonger sort, and women easily blush: euen through rarenesse of their body and spirites, ioyned with simplicity, which causeth doubt of offence: and this is the cause why we commend blushers, because it declareth a tender heart, and easily moued with remorse of that which is done amisse, & a feare to offend, & a care least it should commit ought worthy of blame. Furthermore it sheweth a conscience quicke, and tender, and an vpright sentence of the minde, agreeable to this ingrauen maximes of good and euill: and thus much shall suffice you for blushing. As for the shunning of mens countenances, and bashfulnesse, either in beholding or being beheld, it riseth vpon a guiltines in conceite, or in effect, in that we feare is knowne to others wherein we haue offended, or stand in doubt we shall offend. This conceit causeth vs to hide our selues, and to withdraw our presence from the society of mē, whom we feare doe view our faultes in beholding vs, and whereof our presence stirreth vp the remembraunce. Wherefore we being desirous to couer and hide our offence, seeke also to be hidden & couered,

who haue deserued the blame: especially from such of whome we haue greatest reuerence, and of whose estimation and censure we stande most in awe of. Now because the viewing of another causeth the like from him againe, therefore doth the guilty minde abstaine there frō: that it prouoke not the eye of another whome he doth behold: especially if the other party looke vpon him againe, then is he presently outcountenaunced through the guiltie conceite, and ielousie of the crime which he suspect to be reueiled. Moreover the countenance beeing as it were the grauen character of the mind, the guiltie person feareth least that be read in his forehead, whereof hee is guilty in his heart: which augmenteth the griefe, when he seeth himselfe eyed more then (by turning aside his owne countenance) when hee beholdeth it not. Thus much touching the former bashful actions, whether they rise vpon cause, or opinion onely: it remaineth of this chapter to shew, how melancholick persons are much subiect to both, though they haue committed nothing deseruing rebuke, or worthy of shame. That which befalleth youth, by their tender age in blushing, the same in a manner happeneth to melancholike persons by their complexion: youth and children, if they come in place of reuerend persons will easily blush, not of any fault committed, but of reuerence to the parties: nature as it were secretly in respect, condemning her imperfections in that age, whereof the presence of both maketh a kinde of comparison. Noreouer the nature carefull of that which is seemely and decent, not acquainted with such

presence, doubteth of error and vncomelineffe, and distrusting it selfe, blusheth as if offence had bene committed. This is the cause why the yong take occasion sooner then the aged, and why reuerend and vnacquainted presence causeth this passion. They which are of mo yeares, by reason of experience and further knowledge, which breedeth an assurance, more hardly blush,, and familiarity and custome maketh greater boldnes. Euen so the melancholick person, through his internall mislike, and cause of discouragement, hath litle assurance or contentment in his actions whatsoeuer: Whereby without cause he easily groweth into a conceite of some absurdity committed where none is: this causeth him to blush, and to expresse by outward rednesse of colour the internall passion: especially this befallerh him, if he carry any conscience of former vice committed: then doth that ouercharge and set all out of order, chiefly if it mingle the passion with feare, and the quality of the bloud and spirite, largenes of poores, and disposition of the skinne in the face aunswere thereunto. But how, will you say, can the melancholie person haue his spirite and bloud so disposed, which I haue declared to be grosse and thicke, and the passages of their bodies not free? Trueth it is that all melancholicke persons are not so disposed to thin actiō of blushing, by reason they are of bloud, spirit, & bodie vnapt therunto: but certaine only who haue melancholy not equally disposed, but resteth vnder the ribbes, & annoyeth chiefly with his vapour. and who are such not from their parents, but by some accident of

diet or euil custome, which notwithstanding retain as yet the same disposition of their firme partes they had before : or haue some other humour of thinner substance, wherby their blood is not so dul of ebbing & flowing: these I take to be the melancholick blushers only, and the rest in all respects farre removed there from : whose swartnes of the skinne with other impediments both hindereth the recourse of the blood: and if they did blush, ouersadoweth the colour. The same cause which stirreth blushing in melancholicke men, forceth them to auoyde assemblies, and publicke theaters: and this is common to all melancholickes, howsoeuer they be tempered in their bodies: euen the opinion and fancy of some disgrace from others, who are greatly displeased with themselues, and by their erroneous conceit prevent the sentence of others vpon themselues, and condemne that vniustly, which duely weyed, and without passion, hath no desert of blame. Thus much for these actions of blushing, and bashfulness.

CHAP. xxx.

Of the naturall actions altered by melancholy.

Hitherto you haue had declared the alteration of such actions as lie in our power, & are for the most part arbitrarie: it followeth to shew vnto you the rest which are natural, & are not at our becke, but are performed by a certaine instinct of nature wil we, nil we. These actions are of appetite, or of nourishment: the actions of appetite are

are of meate and drinke, or of procreation. Touching appetite of meate, melancholic persons haue it for the most parte exceeding, and farre surpassing their digesture. The cause why, it is through an aboundance of melancholie, which easily passeth from the splene, the sincke of that humour, to the stomach, whose sowerne prouoketh an appetite of nourishment, to delay that sharpnesse which molesteth the mouth thereof: & that you may with more facility conceiue this point, marke what I shal say of the splene, the stomach, and the passage of that humour thereinto. The splene lyeth vnder the short ribbes on the left side of the stomach backward, and is ordained to purge the bloud of melācholick iuice, which it draweth vnto it self by meane of vaines, and being satisfied with some parte wherewith it is nourished, the remnaunte sower of taste, and as a naturall sawce, it belcheth as it were into the stomach, whose sharpenes causeth a kinde of grieve and gnawing therein, especially about the entrance, which is most sensible, & so prouoketh the appetite of nourishment: by whose sweete and familiar iuyce, the sharpnes or sowerne of the other is dulled and tempered, & so the byting eased. Besides this sense which the quallity of melancholy offereth to the stomach it (according to the nature of all thinges of that taste) bindeth and contracteth the stomach: which may also be an other cause of the encrease of that paine which inforceth to seeke after nourishment. Thus then the stomach being subiect vnto the splenetick humour, as it exceedeth or is more sower, so doth this appetite more increase.

crease. Nowe in persons melancholike, the superfluity of this humour is in great abundance, which thereby the more forceth the appetite: and this I take to bee one cause of that greedy hunger, which is more insatiable in melancholicke men then in others. To this may be added the desire that nature hath to seeke and supply, that thicke, grosse and dry humour, with new & fresh nourishment, and to temper the foggy spirits of that humour, with more cleare, fresh and new: these wants of nature happely are another cause of that greedy appetite of melancholicke persons. Their concoction and digestion is not answerable to the appetite: through the coldnes of the stomach, both by the melancholicke bloud, wherewith it is fedde, and more neighbourhood of the spleene, which is a part inclining from mediocritie to coldnes in temper: this hindereth the concoction. The digestion or distribution faileth through difficultie of passage, both by thicknes and slownes of the melancholy iuyce, and narrownes of the way, especially if the partie be by nature, and not through other occasion melancholicke. To this may be added the dulnes of attractiue power of the parts, caused by coldnes and drinesse, and the vnsauorye iuyce, in comparison of the pure bloud, whereof nature is not pricked so vehemently with the desire. These I take to be reasons of the quicke appetite of melancholicke persons, and slow digestion, and concoction, which partes of the former diuision belonging to nourishment, by order should afterward be handled: but because the comparison with the appetite ministred occasioneth

eaſion, you ſhall take them in this place, and not looke for them hereafter, Whatſocuer other imbecillity of naturall action about nourishment is depraued by melancholy, the reaſon may bee drawne from that hath bin ſhewed of the other. They are not ſo deſirous of drink, although melancholy be a dry humour, both becauſe their coldnes ſtarkeneth the thirſt and their ſtomackes be moiſt by want of digeſtion, which ſendeth vp waterie vapours into the mouth, beſides the aſcent of the humour it ſelfe, which ſatiſfieth the drought if any be, and preuenteth the deſire of drinke. Their ſtomach is cold through melancholy, which by the aboundance which floweth therein from the ſplene is cooled, as alſo by the vicinetic of the ſame, which lyeth cloſe thereunto. The other appetite is of procreation, wherewith or the moſt parte melancholy perſons are more vehemently ſtirred: the cauſe wherof I take to be double: the one from the affection of loue, wherewith they are ſoone ouertaken: the other a windy diſpoſition of their bodies, which procureth that deſire. They are allured to loue more eaſily, becauſe they more admire other then themſelues, and being caſt downe with conceite of their owne imperfection, extoll in their fancy that which hath any ſmall grace of louelines in another. The other reaſon I referre you to reade at large of in treatiſes of philoſophie, writtē of the matter in other languages: the grauity and modeſty of our tongue not fitting with phraſe to deliuer ſuch problemes. Thus much ſhall ſuffice for the appetite depraued by melancholie: other ſorts of naturall actions beſides concocti-

concoction and distribution (which haue bene before sufficiently to the purpose in hande in- treated of) are the retention ouer fast, and assi- mulation, or turning of the nourishment into our substaunces imperfect. The first fault riseth chiefly of the drinesse of the parts, which there- by retaine anie humiditie, the slownesse of the humour which maketh no waye though nature expell, and if it bee an excrement that shoulde passe, the grossenesse wherewith she hath bene acquainted, causeth the offence thereof lesse to be felt, and so nature becommeth more sluttish in cleansing the bodie of his impurities. Againe the sense of such persons is not verie quicke, neither carrieth the excrement anie prickinge of prouocation, which should put nature in re- membraunce of auoydaunce, except immode- rate quantitie serue that turne, whereof the drinesse of melancholicke natures is an impedi- ment. The assimilation is faultie by reason of colde, this causeth that morphewe, which ofte staineth melancholicke bodies, and bespeck- leth their skinne here and there with blacke staines of this humour : & then the nourishment in steede of supplying the perpetuall fluxe of our bodies, and aunswering in like substance, is (by fault of the parte of melancholicke disposition) depraued, and turned into like iuyce, where- with the parte is dyed into that blacke co- lour. The colour is blacke of the nature of the humour, and disposition of the parte which by imbecillity is not able to alter it into white- nesse, to the similitude of it self. Hitherto I haue declared vnto you what actions melancholy de-
pra-

praueth, whether voluntary, or naturall, of voluntarie, whether of sense and motion, or of affection and perturbation, of naturall whether action of appetite, or belonging to the working of nourishment: of appetite, whether of victualles, or of lust: touching dressing and preparation of nourishment, whether it be coction, digestion, attraction, retention, assimilation or expulsion: it remaineth to deliuer vnto you, what workes are depraued by this humour, and howe it corrupteth the perfection of them.

CHAP. xxxi.

How melancholie altereth naturall workes of the bodie, iuyce and excrements.

AL the works which rise of naturall actions in our bodies may be reduced to two sorts: the one is naturall iuyce, apt for nourishment & building vp the decay of our bodies through the businesse of this life and the internall fire, which continually craueth fuell of victuall: the other is a superfluity which riseth of the masse of meats and drinckes, separated from the pure and nutritiue, by the triall of our naturall heate: as we see the drossie and impurity of metalles discovered by the fire. This superfluitye nature expelleth out of the bodie, not being of that sinceritie and familiar qualitie, which nourishment is indued with. Both these are altered by this melancholicke disposition, whereof my discourse runneth. The nourishing iuyce (by melancholy) of such nourishmentes as are pure and good receaueth imperfection, and becommeth grosser, thicker,

thicker, and more crude then by the qualitie of the substance it might be: the rather also, because melancholicke appetite is not proportionall to their digestion, but exceedeth. These causes procure the nourishing iuyce thicke, grosse, and crude, because the heate of melancholicke persons is abated by this humour; which heat is the worker of separation, and maketh subtile & liquide that which of nature hath no contrarie disposition. This nourishing iuyce is either primitiue, and the first whereof the other take beginning and matter; or else deriuatiue and rising from the primitiue. The primitiue is that which is wrought in the stomach, and is in colour white, liquide, equall, of a cremy substance: in this, as yet, no separation is made of place, but wholesome and vnwholsome, excrement and nourishment are mixt together; onely there they are as it were dissolued and broken, and by our heate made more familiar vnto vs, and prepared for other partes more easie handling. This is the grosser, for causes before alleaged, and yeeldeth the excrement voyded by stoole, the thickest and grossest of all the rest; which being increased in those qualities by the melancholicke disposition, molesteth them with costiuenesse, and hardnesse of bellie. For through the qualities before mentioned it passeth not so easilie the guts, which besides the foulds they haue, lest we should be oftener then were meet forced to the stoole, they haue plaies ouerthwart, as is to be seene in the inwards of beastes, which the drie excrement more hardly passeth ouer. Againe, such as are inclined to one excesse of humour,

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are for the most part lesse prone to another: especially if it hath anie contrarie qualitie: so melancholie, exceeding through the cooling of the temper, therewith lesse plentie of choller is engendred; which choller nature serueth her selfe of for a naturall clyster of the intrales and guts, both to scoure them, and with bitternesse to stir vp more readily the naturall excretion. Of this humour then melancholicke persons possessing but small portion, and the excrement of it selfe grosse & dry, stayeth longer in the passage, then nature without annoyance may well beare: and this is the cause why melancholicke persons are for the most part encumbred with costiuenesse, especially if they be leane withall, (as hardly are they otherwise) and want that natural basting of fat (which some haue more then sufficient) then is this hardnesse of stoole much more increased. The nourishment thus deliuered of this excrement, in the liuer is turned into bloud, & of whit by farther proceffe of heat is made red. In passing of this triall it yeeldeth two excrements, the one cholericke, and the other melancholicke, while it remaineth in the liuer, and before it be yet passed into the vaines; the cholericke is in lesse quantitie, except the meates and drinkes of them selues doe minister greater store of that matter, else their bodies are vnapt for generatiō of that humour; the melancholie is in great abundance, by reason of the inclination of the complexion thereunto, & want of pure refining in the liuer; the abundance wherof is such, that it passeth down from the spleene with grosse and melancholie iuyce into the Hemerodes, and deliuereth

liuereth of pleurifies, phrenfies, and madnesse, (wherto the melancholickes are subiect) if their flowe be not too sparing. This aboundance, and thickenesse causeth their spleene to swell, which is sayd therefore to procure laughter, because it draweth, and sucketh the melancholicke excrement, and purgeth that humour which hath bene before declared to breed so many fearful passiōs and breedeth stoppings, whereby it defileth the whole supply of the humors. The blood now discharged of the liuer, & possessed of the vains, yet leaueth another excrement more liquid & thinne then the rest: this nature disburdeneth it selfe of by the vertue of the reins, whose office is to suck out that thinne humour, and to distill it into the bladder, frō whence after a while nature remembered therof, either by quantity, heat, or sharpnes deliuereth it quite out of the bodie. This excrement is not plentiful in melancholicke persons, but of colour white, by reason of colde, and litle stained for want of choler, & thicke of substance according to the blood, frō whence it is drawne. The blood thus purified, and deliuered of so manie superfluous excrements, in the ende passeth from the great, into the small vaines, and from the small into the priuate poores of euery member, and by diuerse degrees at the length receaueth the similitude of our nature, by the cōplexion of euery part, and is vnited in all respectes vnto our natural substance. In this degree of natures worke, sundry superfluities arise, partlye common to all partes, and partly priuate to certaine. The common is sweat, wherof melancholick persons are spare, through drinesse, and

sweat

sweat requiring heate working vpon a moisture, which both faile in the melancholicks. For want of sufficient heate they are not much annoyed that way, neither doth the humors of their bodies grosse of substance deliuer readie matter thereunto. The other vniuersal kinde is a kind of insensible steme, which breatheth cōtinually frō our bodies, & appeareth on a mans shirt, though he haue not sweat & soiled it. This melancholick men haue more foule, then the other estates of bodie, and deliuer more plentie, especiallie if their bodies be chafed with exercise: for not ha- uing free passage otherwise, for causes before mentioned, it setleth about the skinne more a- boundantly, and vpon exercise which openeth the pores, & rarifieth the bodie, maketh plaine an outwarde shewe. The particular excrements, especially woorth nothing, are that voyde from our head, stomach, and chest. From the heade, melancholie men haue abundaunce, by reason of the stomaches cruditie, whose vapors it con- geleth, or gathereth into rhewme, and distilleth it into the mouth. From the stomach, it riseth by the graine of the throte, as you see moisture rise frō the water pot by a clout in watering of mil- lions & cucumbers. The longes voide not much although through want of heate it gathereth of crude excremet in those parts, thicker, with lesse sense of heat, then moderate. These be the acci- dents which fall vnto melancholieke persons, & thus procured: if any haue bene omitted, either they be such as are of no momēt to be knowne, or the reason of them is easily rendred from that which hath of the rest bene shewne, neither was

my purpose in precise manner to deliuer these pointes vnto you, as they are to be taught in a schole of Philosophy, but only to giue you a tast of the for better vnderstanding of your present state, and discharge of that duetie of friendship which your request layeth vpon me in this melancholicke theme. This far I haue proceeded in my discourse philosophically, in laying the whol case of melancholie (so far as my skill in nature extēdeth) before you, as the first part of your desire pretended: hereafter as the order of your request prescribeth, you shal haue mine opinion of that affection which riseth vpon horror, and conscience of sinne, with feare; & feeling of gods reuenging hand against the same, whether it be any part of melancholy or not, whether melancholick persons are most subiect therunto, what aduantage Satan taketh in this case by the frailtie of the body, with such other doubts, as your letter ministred vnto me, & in the end my counsel and comfort, and what direction else my phisick help wil afford for restoring you to the former estate of your body, fallen in decay through this humour, and to that tranquillitie of minde, and those comfortes of Gods grace, which before this temptation assayled you, you ioyed in, and was able to minister comforte vnto others afflicted with like distresse, and so commit the successe of this my labour to the blessing of God, and referre my louing indeuour to that friendly acceptation, wherewith you are wont to value the slender offices of great good will vnto you.

CHAP. XXXII.

Of the affliction of conscience for sinne.

OF all kinds of miseries that befall vnto man, none is so miserable as that which riseth of the sense of Gods wrath, and reuenging hand against the guiltie soule of a sinner. Other calamities afflict the body, and one part only of our nature: this the soule, which carrieth the whole into societie of the same miserie. Such as are of the bodie, although they approach nigher the quicke then pouertie, or want of necessities for maintenance of this life, yet they faile in degree of misery, & come short of that which this forceth vpon the soule. The other touch those partes where the soule commandeth, pouertie, nakednesse, sicknesse and other of that kinde are mitigated with a minde resolute in patience, or indued with wisdome to ease that grieveth by supply of remedie: this seizes vpon the seate of wisdome it selfe, and chargeth vpon all the excellencie of vnderstanding, and grindeth into powder all that standeth firme, and melteth like the dew before the Sunne whatsoeuer we reckon of as support of our defectes, and subdueth that wherewith all thinges else are of vs subdued: the cause, the guilt, the punishment, the reuenge, the ministers of the wrath, all concurring together in more forcible sort (& that against the vniuersall state of our nature, not for a time, but for euer) then in any other kinde of calamitie whatsoeuer. Here the cause is not either wound or surfer, shipwrack or spoile, infamie, or disgrace, but

all kinde of misery ioined together with a troubled spirit, feeling the beginnings, & expecting with desperate feare the eternal consummatiō of the indignatiō, & fierce wrath of Gods vengeāce against the violation of his holy cōmandemēts which although in this life it taketh not awaie the vse of outwarde benefits, yet doth the internal anguish bereue vs of al delight of thē, & that pleasant relissh they are indued with to our comforts: so that manifolde, better were it the vse of thē were quite taken away, thē for vs in such sort to enioy them. Neither is here the guiltines of breach of humane lawes (whose punishment extendeth no farther then this present life, which euen of it self is ful of calamities not much inferior to the paine adioyned vnto the transgression of ciuill lawes) but of the Law diuine, & the censure executed with the hand of God, whose fierce wrath prosecuteth the punishment eternally as his displeasure is like to him selfe, and followeth vs into our graues, & receaueth no satisfaction with anie punishment, either in regarde of continuance or of extremitie. Such is the crime, and such is the guiltinesse which infer the reward fitting and fully answering the desert: which being a separation from Gods fauour the creator and bleſser of all thinges, the fountaine of all peace and comfort, what creature the woorke of his handes dare cheere vs with any consolation? or what assurance may we haue of escape if we would flee? the punishment as it hath no miserie to compare with, and the sence thereof not to be described to the capacity of any, but of such as haue felt the anguish, as
your

your selfe at this present, is rather to be shewed by negation of all happines, then by direct affirmation of torment. For as the happines rising of Gods fauour, besides the enioying of all bodely and earthly blessings, so farre forth as is expedient for vs, and tending to his glory, is aboue al conceite of mans heart, and report of tunge: so the contrary estate exceedeth all vnderstanding of the minde, and vtterance of speech, and is such as it is aboue measure vnhappy and most miserable, inflicted by Gods reuenge, who is himself a consuming fire, and whose wrath once kindled, burneth to the bottome of hel. In other miseries of execution, the minister may vpon compassion & entreatie mitigate the rigor: here Sathan moued with the old ranchor, and an enni-my vnreconcilable hath the charge, who is so far off from pitying our estate, that to the encrease of torment, where the Lorde chasteneth with mercie, and limiteth sometimes this tormentor in compasse of our possessions and goods, he vttereth skinne for skinne, stretch out thy hande, touch his bones and his flesh: and if expresse charge were not to the contrarie would not satisfie himselfe therewith, except life, yea not only temporall, but that everlasting, whereof we haue assured promises of God, went also for payment. But what doe I describe this vnto you whose present experience exceedeth my discourse? Although it be necessary to be laid open, for more cleare distinguishing thereof from the melancholy passions aboue mentioned, and the qualitie of this miserie thus being knowen, such as by Gods mercie are yet free, may acknow-

ledge his grace therein , pray for the continuance of that freedome , and pittie the estate of such as grone vnder the burden of that heauie crosse, wherein no reason is able to minister consolation, nor the burthē wherof the Angels themselves haue ability to sustaine. Leauing the description of this affliction I will fal to the liberation , whether this kinde be of melancholic or not, and so proceede to the doubtes , which the comparifon of them both together may minister vnto vs.

CHAP. XXXIII.

Whether the conscience of sinne and the affliction thereof be melancholy or not.

BY that hath bene before declared it may easily appeare the affliction of soule through conscience of sinne is quite another thing then melancholy: but yet to the end it may lie most cleare, I wil lay them together, so shal their distinct natures thus compared bewray the error of some, and the prophanes of othersome, who either accompt the cause naturall, melancholy , or madnesse, or else hauing some farther insight, with a Stoical prophanes of Atheisme , skoffe at that kinde of affliction, against which they themselves labour to shut vp their hard heartes , & with obstinacie of stomach to beare out that whereof they tremble with horror, and not hauing other refuge, passe ouer the sence with a desperate resolution: which would awake, and doth not faile at times, to touch the quick of the securest, & most flinty harted gallantes of the world. Therefore to
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the end, the one may be reformed in their iudgment, and the other may thereby take occasion to reforme their maners, let them consider that this is a sorrow and feare vpon cause, & that the greatest cause that worketh misery vnto mā: the other contrarily a meere fancy & hath no ground of true and iust obiect, but is only raised vpo disorder or humour in the fancy, and rashly deliuered to the heart, which vpon naturall credulitie faireth in passion, as if that were in deede whereof the fancy giueth a false larume. In this the bodie standeth oft times in firme state of health, perfect in complexion, and perfect in shape, & al symmetrie of his parts, the humors in quantitie and quality not exceeding nor wanting their naturall proportion. In the other, the cōplexion is depraued, obstructions hinder the free course of spirits & humors, the bloud is ouer grosse, thick, & impure, & nature so disordered, that diuerse melancholicke persons haue iudged themselues some earthie pitchers, other some cockes, other some to haue wanted their heades &c, as if they had bin transported by the euill qualitie of the humor into straunge natures: here the senses are oft times perfect both outward & inward, the imagination sound, the heart well compact & resolute, & this excepted, want no courage. In the other, the inward sense & outward too feebled, the fancy ouertaken with gastly fumes of melancholy, and the whole force of the spirite closed vp in the dungeon of melancholy darknes, imagineth all darke, blacke and full of feare, their heartes are either ouertender and rare, & so easily admitte the passion, or ouer crosse of nature

serue more easily to imprison, the cheerefull spirits the causes of comforte to the rest of the bodie: whereby they are not in one respect only faint hearted, and full of discouragement: but euerie smal occasion, yea though none be, they are driven with tide of that humour to feare, euē in the midst of security. Here it first proceedeth from the mindes apprehension: there from the humour, which deluding the organically actions, abuseth the minde, and draweth it into erroneous iudgement, through false testimony of the outward report. Here no medicine, no purgation, no cordiall, no triacle or balme are able to assure the afflicted soule and trembling heart, now painting vnder the terrors of God: there in melancholy the vaine opened, needling powder or bearefoote ministred, cordialls of pearle, Saphires, and rubies, with such like, recomforte the heart throwne downe, & appaled with fantastical feare. In this affliction, the perill is not of bodie, and corporall actions, or decay of seruile, and temporall vses, but of the whole nature soule and body cut off from the life of God, and from the sweet influence of his fauour, the fountaine of all happines and eternall felicity. Finally if they be diligētly compared in cause, in effect, in qualitie, in whatsoever respect these vnreuerent and prophane persons list to match them, they shall appeare of diuerse nature, neuer to be coupled in one fellowshippe, as more particularly shalbe shewed hereafter. The cause here is the seuerity of Gods iudgment, summoning the guiltie conscience: the subiect is the sinfull soule apprehending the terror thereof, which is not
momen-

momentarie or for a season, but for euer and euer: the issue of this affliction is eternall punishment, satisfactorie to the iustice of the eternall God, which is endlesse, and whose seueritie admitteth no mediation, neither that extended to one ioynt, sinue, or vaine, but to all, neither that of the body only, but of the soule, whose nature, as it is impatible of all other thinges, and of all other thinges in greatest peace, assurance and tranquillitie, so once shaken by the terrours of Gods wrath, and blasted with that whirlwinde of his displeasure, falleth and with it driueth the whole frame of our nature into extreeme miserie and vtter confusion: so farre they are abused who iudge these cases as naturall, and such is the calamity of those whom the prophane ones of this world propound vnto themselues as matter of scoffe and derision, laboring by al meanes to benumme the sense of that sting, which sinne euer carrieth in the tayle, what pretence so euer it sheweth of right, profit or pleasure, in face of outwarde appearance, to delude the foole & simple in his wayes, skilfull to do euill, sottish in the pathes of righteousness, and vtterly ignorant of her rule, and wherein nature giueth some sparke of light, more distinctly to discerne, even there with corruption of affection, like to stubborne & vnbroaken horse, shaketh of reason, dispiseth her manage, and layeth the noble ryder in the dust. In respect of you my deare M. I knowe this discourse were superfluous, who standeth in neede of salue to the sore, and beareth not the least touch of this gale, but because my purpose in this labour is not only to informe and to comfort

forte you, but also for the instruction of others, beare with this, and passe it ouer, as not belonging vnto you, but to the foole: of whom Solomon speaketh, that followeth wickednes like an Oxe that goeth to the slaughter, and as a foole to the stockes for correction, and as a bird hasteth to the snare, not knowing that he is in danger. Touching your particular estate, that you may iudge thereof more sincerely, you are to esteeme of it, as mixed of the melancholick humour and the terror of God: which as it is vpon the wicked an entrance into their eternall destruction, so vnto you it is, (as I shal hereafter at large make prooffe) a fatherly frowning only for a time, to correct that which in you is to be reformed, and an admonition of farther circumspection in your waies and course of life hereafter. For the first pointe you may remember your swolne splene, with windnes and hardenes vnder the left ribbes, the hemeroydes not flowing according to their vsuall manner, the blacknes and grossenes of that bloud which hath bin taken from you vpon occasion, your dreames ordinarily fearefull, your solitarinesse and exceeding sadnes, with almost all kinde of accidentes which accompany melancholie. For the other part whereof most you complaine, the manner leadeth me to iudge thereof otherwise then naturall, both because such is indeede the feare & terror of God sent vpon man, and no effect of any creature or cause besides: as also because the obiect or mouing cause is, in reason and cleare vnderstanding, voyde of all abuse of fancy, such as of necessity inforceth these lamentable effects
which

which your soule feeleth & desireth the release of, vpon you the crosse falleth more heauily, in so much as you are vnder the disaduantage of the melancholicke complexion: whose opportunity Sathan embraceth to vrge all terror agaiost you to the fall, But remember that he who hath redeemed vs, passed vnder these feares and hath sanctified them to his redeemed, and according to his example, who was heard in that which he feared, when in the dayes of his flesh he did offer vp prayers and supplications with strōg crying and teares vnto him that was able to saue him from death: so follow him in hope and patience, who hath obtrayned the victory not for him selfe onely, but for all such as in like temptation depend vpon him. To the end my labour maye giue you a more perfect direction in this heauy case, what is naturall, and what is according to the good pleasure of God in the other distresse aboue nature, I will make particular distinction of both in the Chapter following, to your clearer vnderstanding.

CHAP. xxxiiii.

The particular difference betwixt melancholy, & the distressed conscience in the same person.

WHatsoever molestation riseth directly as a proper obiect of the mind, that in that respect is not melancholicke, but hath a farther ground then fancie, and riseth from conscience, condemning the guilty soule of those ingrauen lawes of nature, which no man is voyde of, be he neuer so barbarous. This is it, that hath
caused

caused the prophane poets to haue fained Hecates Eumenides, and the infernall furies; which although they be but fained persons, yet the matter which is shewed vnder their maske, is serious, true, and of wofull experience. This taketh nothing of the body, nor intermedleth with humour, but giueth a direct wounde with those fire dartes, which men so afflicted make their mone of. Of this kinde Saul was possessed, to whom the Lord sent an euill spirite to encrease the torment; and Iudas the traytor, who tooke the reuenge of betraying the innocent vpon him selfe with his owne handes, suche was the anguish that Esau felt when he founde no repentance, after he had solde his birthright for a messe of pottage; and such is the estate of all defiled consciences with hainous crimes; whose harts are neuer free from the worme, but with deadly bite thereof are driuen to despaire. These terrible obiectes which properly appertain vnto the minde, are such as onely affect it with horror of Gods iustice for breach of those lawes naturall, or written in his word, which by duetie of creation, we are holden to obey. For the minde as it is impatible of anie thing but of God onely that made it, so standeth it in awe of none but of him, neither admitteth it any other violence then from him, into whose handes it is most terrible and fearefull to fall. This causeth such distresse vnto those that feeble the torment hereof, that they would redeeme it gladly, if it were possible with any other kind, yea with suffering all other kind of miserie. This hath befallen vnto the wisest among men while the integritye

gritie of their vnderstanding hath stood sound, it taketh of a sodaine like lightning, and giueth no warning. Here the purity of the bloud, and the sinceritie and liuelines of the spirits auayle nothing to mitigate the paine, but onely the expiatorie sacrifice of the vnspotted Lambe. On the contrarie part, when any conceite troubleth you that hath no sufficient grounde of reason, but riseth onely vpon the frame of your brayne, which is subiect (as hath bene before shewed) vnto the humour, that is right melancholicke, & so to be accounted of you, These are false points of reason deceaued by the melancholie brayne, and disguised scarres of the heart, without abilitie to worke the pretended annoyaunce: neither do they approach the substance, and the substantiall and soueraigne actions of the soule, as the other doth. The estate happeneth by degrees, and getteth strength in time, to the encumbrance of all the instrumentall actions, and driue the braine into a sottishnes, and obscure the cleare light of reason. Here the humour purged, and the spirite attenuate and refreshed with remedie conuenient, the brayne strengthened, and the heart comforted with cordials, are meanes most excellent ordayned of God for this infirmitie. And to deliuer you in a word the difference, whatsoeuer is besides conscience of sinne in this case, it is melancholye: which conscience terrified, is of such nature, so beset with infinite feares and distrust, that it easily wasteth the pure spirit, congeleth the liuelye bloud, and striketh our nature in such sort, that it soone becommeth melancholicke, vile and
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base, and turneth reason into foolishnesse, and disgraceth the beauty of the countenance, and transformeth the stoutest. Nabucadnezar in the world into a brut beast, so easily is the body subject to alteration of mind, & soone looseth with anguish and destruction thereof, all the support of his excellencie. Besides this in you, vaine feares, and false conceites of apparitions, imagination of a voice sounding in your eares, frightfull dreames, distrust of the consumption, and putrifying of one part or other of your body, & the rest of this crue, are causes of molestation, which are whelpes of that melancholicke litter, & are bred of the corrupted state of the body altered in spirite, in bloud, in substance and complexion, by the aboundance of this setting of the bloud which we call melancholy. This increaseth the terrour of the afflicted minde, doubling the feare & discouragement, & shutteth vp the meanes of consolatiō, which is after another sort to be conueyed to the minde, then the way which the temptation taketh to breed distrust of Gods mercy, & pardon. For that hath sinne the meanes, which needeth no conueyaunce, but is bred with vs, & entreth euen into our conceitiō: neither is the guiltinesse brought vnto vs by foreine report but the knowledge riseth from the conscience of the offender: the meanes (I meane the outwarde meanes of consolation and cure) must needs passe by our senses to enter the mind whose instrument being altered by the humor, & their sincerity stained with the obscure & darke spots of melancholy, receiue not indifferētly the medicine of cōsolatiō. So it both mistaketh, that
which

which it apprehendeth, and delivereth it imperfectly to the minds consideration. As their brains are thus euill disposed, so their harts in no better case, & acquainted with terror, & ouerthrown with that feareful passiō, hardly set free the cheerefull spirits, feeble with the corporall prison of the body, & hardly yeeld to persuation of comfort what soeuer it bringeth of assurance. This causeth the release of the affliction to be long & hard, and not answerable to the swiftnesse of the procuring cause, hauing so many wayes to passe, & encountring so many lets before it meet with the sore. For as the cause respecteth not time nor place, no circumstance of person, nor condition, seeketh no opportunity of corporal imbecillity, but breaketh through all such considerations, & beareth downe all resistance: so the comfort requireth them all agreeable, & missing any one worketh feble effects, & slow. Here the comforters person, his maner, the time, & place, may hinder the consolation: here the braine and hart, being as it were the gates & entraunce vnto the soule, as they be affected, ayd, or hinder the consolation: so that the conscience distressed falling into a melancholy state of body, thereby receiueth delay of restoring in respect of outward meanes, though the grace of God, & his mercy, his comfortable spirit, & gracious fauor in like swiftnes without meanes may restore the minde thus distressed: which lyeth equally open to the kind of cure, euē as it lay to the wound. Thus I conclude this point of difference, & marke betwixt melancholy and the soules proper anguish, whose only cause proceedeth from Gods vengeance & wrath apprehended

hended of the guilty soule: neither doth melancholy alone, (though it may hinder the outward meanes of consolation, as it hath bin before shewed) any thing make me more subiect vnto this kind of affliction. First because the body worketh nothing vpon the soule altogether impatible of any other sauing of god alone. 2. The torment is such as riseth from an efficient that requirith noe disposition of means, god himself. 3. The comfort is not procured by any corporal instruments, so neither is the discomfort procured or increased that way, moreover the cause, the subiect, the proper effects are other then corporall. For although in that case the hart is heavy, deliuering a passion answerable to the feareful apprehension, yet the sense of those that are vnder this crosse feelee an anguish far beyond all affliction of naturall passion coupled with that organicall feare and heavinesse of heart. The melancholie disposeth to feare, doubt, distrust, & heavines, but all either without cause, or where there is cause aboue it inforceth the passion. Here both the most vehement cause vrgeth, and alwaies carrieth a passion therewith aboue the harts affection, even the entry of those torments, which cannot be concealed at full, as our nature now standeth, nor deliuered by report. Here in this passion, the cause is not feare nor passionate griefe, but a torment procuring these affections: and even as the punishment of bodily racking is not the passion of the hart, but causeth it onely, so the hart fareth vnder this sore of the minde, which here properly fretteth and strayneth the sinners of the soule, wherefrom the heart taketh his grieuous dis-

couragement, and fainteth vnder Gods iustice. Hitherto you haue described that which your soule feeleth, not to instruct you, but that other may more truly iudge of the case, and the distinction betwixt melancholy and it, may be more apparant.

CHAP. XXXV.

The affliction of mind to what persons is befallerh, and by what meanes.

ALthough no man is by nature freed frō this affliction, in so much as all men are sinners, and being culpable of the breach of Gods laws, incurre the punishment of condemnation: yet is the melancholicke person more then any subject therunto: not that the humor hath such power, which hath before bin declared to stand far a loofe of such effect, but by reason the melancholick person is most doubtfull, & ielous of his estate, not only of this life, but also of the life to come: this maketh him fal into debate with him selfe, & to be more then curious, who finding his actions not fitting the naturall, or written line of righteousness, & wāting that archpillar of faith & assurāce in Christ Iesus our hope, partly thorough feare findeth the horror, and partly (if it please God so far to touch) feeleth the verie anguish due vnto the sinner, & in that most miserable condition falleth into flat dispaire. This cometh to passe, whē the curious melancholy carrieth the mind into the senses of such misteries as exceed humaine capacitie, and is desirous to know more thē is reuealed in the word of truth: or being ignorāt of that which is reuealed tho-

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rough importunate inquirie, of a sudden falleth into that gulfe of Gods secret counsellles which swalloweth vp all conceit of man or angell : and measuring the trueth of such depth of misteries by the shallow modill of his own wit, is caught & deuoured of that which his presumptuous curiositie moued him to attempt to apprehend. Of melancholy persons, especially such as are most contemplatiue, except they be well grounded in the word of God, & remoue not one haire therfrom in their speculations, are this wayes most ouertaken, & receaue the punishment of ouerbold attēpt of those holy things, which the Lord hath reserued to his owne counsell : while they neglect the declared truth, propounded for rule of life and practise, in written wordes reuealed : not remembring the exhortation of Moyse to the children of Israell : the secrets are the Lords but the reuealed will, appertaineth to vs, and our children. And this in mine opinion is one cause wherefore melancholicke personnes are more prone to fall into this pitte, then such as are in their organically members otherwise affected. Now contemplations are more familiar with melancholicke persons then with other, by reason they be not so apt for action, consisting also of a temper still and slowe according to the nature of the melancholic humour, which if it be attenuated with heate, deliuereth a drie, subtil and pearcing spirite, more constant and stable then any other humour, which is a great helpe to this contemplation. As the melancholicke is most subiect to the calamitie before mentioned, and especially the contemplatiue, so of the
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most of all, such whose vocation consisteth in studie of hard points of learning, and that philosophicall (especially of Nature) haue cause in this case to carie a low saile, and sometime to strike, and lay at the anker of the Scriptures of God, least by tempest of their presumption, they be caried into that whirle poole, whereout they be in daunger (without the especiall grace of Gods mercie) neuer to deliuer them selues. Such except they be well ballaced with knowledge of the Scriptures, and assurance of Gods spirite, are neuer able to abide the ouglinesse of their sinnes, when they shall be once vnfolden, and the narrow point of reprobation and election propounded vnto their melancholicke braines and hearts, and most miserable polluted soules: vnacquainted with Gods couenaunt of mercie, and that earnest of his fauour, the comfortable spirit of his grace. Of such as haue some knowledge in the word, and practise of obedience, the want of the true apprehending of gods reuealed will touching election and reprobation, and the right method of learning & conceiuing the doctrine, causeth some to stumble, and fall at this stone. For as a sword takē at the wrōg end is readie to wound the hand of the taker, and held by the handle is a fit weapon of defence, euen so the doctrine of predestination being preposterously conceiued, may through fault of the conceiuer procure hurt, whereas of it selfe it is the most strong rock of assurance, in all stormes of tēptations that can befall vnto body or soule. The one part of predestination, is Gods immutable will, the cause and rule of all iustice, and

vttermoſt of all reaſon in his workes : the other part is the execution of that will, according to mercie or iuſtice, ſauing or condemning, with all the meanes thereto belonging : Chriſt Ieſus in thoſe of whome the Lord will ſhewe mercie, and the iuſt deſert of a ſinner on whome he is determined to ſhewe the iuſtice of his wrath. If this moſt comfortable doctrine, and the firme anchor of our profeſſion be not in all partes equally apprehended, we may not onely miſſe the benefite thereof through our owne fault, but receiue wounde and daungerous hurte thereby. For if the conſideration be bent vpon Gods will and counſel only, without reſpect of the means, it is impoſſible but the frailtie of mans nature muſt needes be diſtracted into diuerſe perillous and deſperate feares, finding nothing in it ſelfe that may anſwere his iuſtice, and withſtand the fearefull ſentence of condemnation : if it ſtay in the meanes of his iuſtice only, and haue not eye vpon his mercy in his ſonne Chriſt, then likewiſe ariſeth an aſſurance of eternall deſtruction to the conſcience defiled, and the guilty ſoule deformed with iniquity : if the meanes of his mercy be regarded without farther reſpect of his eternall decree and immouable iuſtice, then is there alſo no aſſurance of his mercy vnto miſerable man, who melteth like ſnowe, and vaniſheth like a vapor before his iuſtice, & doubting of the cōtinuance of his fauour alwaies hangeth in ſuſpence. All theſe conſiderations thus ſeuerally falling into the melancholick perſon, moue doubt and care, and either breed a reſolute deſperatnes, or a continuall diſtruſt, toſſing hither
and

and thither the soule not established by knowledge and faith in Gods eternall counsell, & the most wise, iust and mercifull meanes of his execution: which being perfectly knowne according to the word, and sealed vp in the christian heart by the worke of Gods spirite, is so farre off from disquieting the spirit or breeding doubt, that the children of God in all temptations find the immutability of Gods counsell, and the testimony of his fauour in their consciences by his spirite, to supporte them in all stormes of temptation, and to be the rocke against which no violence of Sathan, or his ministers, or whatsoever their owne infirmitie offereth of discouragement can preuaile. Besides these, such as read the word of God with passionate humour, fall into this inconuenience: especially if without guide and instruction they carie any presumption of mind and are not modest and warie in their collections, such being melancholicke may easily fall into distrust of Gods mercy, & perish in despaire. So that ignorance and infidelitie, are the chiefe causes of this miserable estate: whereinto many haue fallen, especially such as haue neuer bene able to be recomforted, which for the most part are they who with neglect of Gods feare and hardnes of heart, against their conscience and knowledge, haue with desperate purpose gathered strength in the waies of sinne, and haue cast off all remorse, till the Lords vengeance in this sort overtake them, or haue fallen into that sin whereof the Apostle speaketh of, that none should pray for, and which our Sauour calleth the sinne against the holy Ghost. Other some

there be (of which number I knowe you deare
M.) that fearing the Lord with sincerity of hart,
haue bene notwithstanding this way distressed,
the weight of their sinnes exceeding for a time
the strength of their faith, whose case I take to
be thus farre, other then such as I haue before
mentioned: euen as in stormie tempest the ship
seemeth at euery blast & sounge of the sea to be
in daunger of wrack, and the yong ash bending
to euery blast of wind, seemeth in peril of brea-
king & rooting vp, whē both the ship kepeth hir
constāt course, & the tree yet hath his rooting:
so in you, & those of your dispositiō in this case,
the tempest, and storme of this temptation, ray-
sed partly by your owne weakenes, and partely
through Sathans tempestious malice, causeth
your faith to bend, and seeme feeble, & yeelding
to this force, while notwithstanding you be built
on the rocke, & planted with the hand of God in
the Eden of his gracious election, & remaine a
plant for euer in his paradise of eternall felici-
tie. Such (as you your self) herin offend, that you
measure your selues by your infirmities, which
hath so farre vse in vs to breed a watchfull care
ouer our own wayes, & not to discourage vs: &
consider that we are as the Lord esteemeth,
who is more glorified in shewing mercy, then in
executing of his wrath: whose word declareth
vnto vs, that he loued vs being enemies, and
found vs whē we were lost, and loathed not our
polution, but for himselfe only offered his mer-
cy: so that we must stand in that reckning of our
selues which the Lord will haue vs to doe in his
mercie: else shal we be wrōg iudges of the waies
of

of the Almighty. Euen as one that hath not had experience of trauaile by sea, feareth euery wea-
 uing of the ship, & doubteth of perill, where the
 nature of the trauailer is such without hazard or
 daunger: So you, & such as are in like case affli-
 cted, imagine euery puffle of this kind of temp-
 tation to be nothing else but the gate of destru-
 ction, when as notwithstanding it is the verie
 course & way where through God doth lead his
 dearest children: whose counsels are not to be
 measured by our infirmities, nor by that we cast,
 forecast, or doubt, but as he himselfe hath pro-
 nouced of his own waies, & as many of his chil-
 dren haue proued before vs. Here the melanco-
 lie taketh aduantage, and Sathan prosecuteth a-
 maine, with bending your affections to feare,
 doubt, and distrust, stoppeth that consolation
 the mercie of God affordeth, and which his chil-
 dren are readie to minister vnto you. And these
 are melancholickes of another sort, who not-
 withstanding they endeouour to feare God, yet
 not aduised, through this base and vile humour,
 receiue discouragemēt in themselues more then
 (through Gods mercie) they haue need, til such
 time as the comfort of his spirit by due meanes,
 and alteration of their body by conuenient re-
 medie of the godlie physician rayse them vp a-
 gaine. These are melancholiks most disposed,
 by reason of the euill temper of their bodies to
 this affliction, not by power of the humor,
 which resteth in their bodies, and toucheth not
 the mind, but by reason they are more curious
 and distrustfull then other complexions: which
 being ioyned with ignorance, or a preposterous

knowledge cast them into these laberinthes of spirituall sorow, whereout verie hardly are they at the length able to dispatch themselues without great mercie of God, and diligent and carefull applying of his meanes. But you may say vnto me, can a man by his owne power drawe on this kind of crosse, which you haue before declared to be the hand of God? yea verily, if Gods only mercie be not his stay, euen as our first parents voluntarily gaue their neckes, and in them all their posterity vnder the yoke of Sathan: and as the vengeance of Gods iustice alwaies burneth against the wicked, & his sword continually employed, which nothing cā quēch but the water of his grace flowing frō the sides of his Sonne, and that spiritual complet armour wherof S. Paul speaketh of: so should euen all of vs in this life taste of the heate, & feele the dint of that sword, if his mercy in his Sonne and for his Saintes cause on the earth, he staied not the ielousie of his wrath: His anger our sinnes pull on, but his mercy is only for himselfe. Thus you haue heard what manner affliction this of the mind and conscience of sinne, not comforted by assurance of pardon is, how it differeth from melancholy, how melancholicke persons are most subiect therunto, and by what meanes this calamity is procured, with the diuersity of persons thus afflicted. hereafter you shall vnderstand (which is your chiefe desire) my counsell and cure, both in that state of minde wherein you stand, and whereof the Lord graunt you speedie and comfortable release, and also in what your crazed body surgained with melancholy and all
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his vncomfortable accidents doth of naturall & phisick help of medicine require. But first my deare M. giue way to my words of comfort, and for the old friendships sake, and sweete societie we haue had in times past, alwayes seasoned with heauenly meditations and spirituall conferences, denie me not that interest which shal be both comfortable vnto you, and ioyful to many of your friendes, whose praiers are with sobbes powred out for your release: especially beware least vnaduisedly you dishonor God in this kind of sorow, who is the God of peace and comfort.

CHAP. XXX.

A consolation vnto the afflicted conscience.

YOU feele (you say) the wrath of God kindled against your soule, and anguish of conscience most intollerable, and can finde (notwithstanding continuall praiers and incessant supplication made vnto the Lord) no release, and in your owne iudgement stand reprobate from Gods couenant, and voide of all hope of his inheritance, expecting the consummation of your misery and fearefull sentence of eternall condemnation: I pray you (deare brother) consider Gods mercies of old, and the former experience of his fauour, and those holy testimonies of election which you haue in times past made plentifully shew of, and consider whether it be not rather a temptation, then as you imagine, Gods anger against you. Of temptations there are diuerse sortes, some rising frō our owne natures, other-
some

some from without vs : such as are without our natures, either spring from our malicious enemie Sathan, or from such allurements, or terrors which the world tosseth vs withall : In these Sathan is a worker, besides his owne peculiar manner of tempting. His temptations are either by corporal possession, or with more liberty and freedome to the tempted. Of our owne natures spring the temptations which rise of the roote of originall sinne, without any forraine instigation from the world, whatsoeuer is either a bait of pleasure, or fright of terror, which increase the actuall sinnes springing from the originall roote, and lay as it were compasse, and powreth on water, to that vngracious stock. Now if this your affliction be no other, but some kinde of these tēptatiōs (which I haue no doubt to make manifest and plaine vnto you) then are you to esteeme of your case more comfortably thē you do, and to attend with patience the issue, which not onely is not infallible to signifie determinatly of election or reprobation, but in such as are of like conuersation vnto you, and haue giuen euident testimonies of a sound faith grounded vpon knowledge, as you haue done, bringeth forth the fruites of patience, experience, hope, increase of faith, and not onely in the end yeeldeth plenty of spirituall ioy, and comforte vnto themselues, but furnisheth also with power, and hability to confirme others, both by their owne example, and words of great consolation from their owne experience. In all the former kindes of temptations, there is hope, and examples are sundry in ech kinde : of which the corporall inhabiting

habiting of Sathan is the greatest, fullest of terror and dispaire: yet the history of the deedes and sayings of Christ, the wrytings of the Euangelists do testifie of whole legions dispossessed of that habitation, by the power of Christ mercifully extended vpon such poore and miserable captiues: which examples are written for our instruction against like times of affliction, that we giue not ouer hope, though millions of deuills should possesse vs within, and enuiron vs without: but knowe his power is aboue all force of the enemye, and his mercie farre surmounting Sathans malice. But before I proceede in this particular, I will make plaine demonstration vnto you, that you haue no cause in this sorte to feare, nor haue any shadowe of grounde whereon you should resolute against your selfe vpon the poynt of reprobation, but that these molestations and terrours, which you nowe indure are temptations, rather for your farther good and profite, then grounded resolutions, of such lamentable issue: which hauing declared vnto you in the generalitie, I will enter into the particular kindes, wherewith I iudge you are thus distressed. First I will endeavour to loose the holde your melancholie hath laied vpon the assurance (as you take it) of reprobation, which hauing first perfourmed, your iudgement may more easilie embrace the other parte, which is a tryall onely for a time, and a meere temptation. Although Gods children euerie one haue their saluation founded vpon his eternall decree of mercie towardes them, published by the preaching of the Gospell,

pell, and written, and sealed in the heart of his chosen, by the power of the spirit of adoption, which crieth Abba, father, and testifieth in measure, some more and some lesse, according to the dispensation of that grace: yet on the contrarie part, there is no euident and vndoubted signe of reprobation in any, while they liue: (because there may be hope of repentance) but onely that sinne, which Christ calleth the sinne against the holie Ghost, and for which the Apostle forbid-
deth to pray: this the Diuines do expound to be an open and wilfull apostasie from God, with malicious hate against the profession of his knowen trueth. Next vnto this sinne, is impenitencie: which can not be knowne, till death make shew thereof, and cut off time of repentance. Of the first of these, examples are verie rare, as Iulianus the Emperour called apostata: of the other, Cain, Esau, Saul, Iudas, and the prophane people of the worlde that knowe not Christ, and such as knowe him onely in vaine profession outwardly, and so continue, are patternes of the sinne, and shall be examples of Gods vengeance. But first touching that sinne, wherefore no prayer is to be made, (because it witnesseth, and sealeth vp reprobation to the offender in this life) I will by comparing your course of life, and your present demeanour with that sinne, manifestly lay open your case to be farre other then reprobate. Before I enter here-into, you must beware you make no mo sinnes of that kind, then God him selfe hath pronounced to be of that sort: for in these matters that concerne Gods religion, euen the perfection of
our

our wisdom is but folly, much more our sicke
 braines, and melancholicke vnderstanding, is
 farre to be remoued from handling such holie
 thinges, whereof none can geue rule, but he
 who knoweth the perfect nature, (as I may so
 speake) of God, which is knowen onely to him
 selfe: so that heere you must rest in this case, and
 strue to see with no sharper eye, then so farre
 as God hath reuealed, nor enter other course in
 search of such matters of his secrecie, then he
 hath himselfe manifested: by whose Oracles we
 are instructed, that only one kinde of sinne cut-
 teth of all hope of saluation in such as haue pro-
 fessed Christ, and that only because it is of such
 nature, that it closeth vp all remorse of repen-
 taunce: being the height of all iniquitie, equall
 with that of the deuilles them selues, who are
 shut out of Gods fauour for euer. If this then
 be the onely sinne which brandeth the wicked
 soule to eternall condemnation, and you (deare
 heart) haue not in anie sort thus offended, (as I
 haue no doubt to make euident prooffe) whie
 do you vnkindlie torment your owne heart, and
 throwe your selfe into that pit of destruction,
 from which the Lord hath redeemed you: and
 as though you were your owne and not his, a
 possession of your own purchase to be bestowed
 as fancie leadeth you, and not Gods creation,
 wrought by his spirite of regeneration, orday-
 ned for his seruice and glorie. Now let vs enter
 into the consideration, whether you haue sin-
 ned against the holie Ghost or not: which if
 you haue in deede done (as peraduenture your
 humour would leade you) where is the renoun-
 cing

pell, and written, and sealed in the heart of his chosen, by the power of the spirit of adoption, which crieth Abba, father, and testifieth in measure, some more and some lesse, according to the dispensation of that grace: yet on the contrarie part, there is no euident and vndoubted signe of reprobation in any, while they liue: (because there may be hope of repentance) but onely that sinne, which Christ calleth the sinne against the holie Ghost, and for which the Apostle forbiddeth to pray: this the Diuines do expound to be an open and wilfull apostasie from God, with malicious hate against the profession of his knowen trueth. Next vnto this sinne, is impenitencie: which can not be knowne, till death make shew thereof, and cut off time of repentance. Of the first of these, examples are verie rare, as Iulianus the Emperour called apostata: of the other, Cain, Esau, Saul, Iudas, and the prophane people of the worlde that knowe not Christ, and such as knowe him onely in vaine profession outwardly, and so continue, are patternes of the sinne, and shall be examples of Gods vengeance. But first touching that sinne, wherefore no prayer is to be made, (because it witnesseth, and sealeth vp reprobation to the offender in this life) I will by comparing your course of life, and your present demeanour with that sinne, manifestly lay open your case to be farre other then reprobate. Before I enter hereinto, you must beware you make no mo sinnes of that kind, then God him selfe hath pronounced to be of that sort: for in these matters that concerne Gods religion, euen the perfection of
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our wisedome is but folly, much more our sicke
braines, and melancholicke vnderstanding, is
farre to be remoued from handling such holie
thinges, whereof none can geue rule, but he
who knoweth the perfect nature, (as I may so
speake) of God, which is knowen onely to him
selfe: so that heere you must rest in this case, and
strive to see with no sharper eye, then so farre
as God hath reuealed, nor enter other course in
search of such matters of his secrecie, then he
hath himselfe manifested: by whose Oracles we
are instructed, that only one kinde of sinne cut-
teth of all hope of saluation in such as haue pro-
fessed Christ, and that only because it is of such
nature, that it closeth vp all remorse of repen-
taunce: being the height of all iniquitie, equall
with that of the deuilles them selues, who are
shut out of Gods fauour for euer. If this then
be the onely sinne which brandeth the wicked
soule to eternall condemnation, and you (deare
heart) haue not in anie sort thus offended, (as I
haue no doubt to make euident prooffe) whie
do you vnkindlie torment your owne heart, and
throwe your selfe into that pit of destruction,
from which the Lord hath redeemed you: and
as though you were your owne and not his, a
possession of your own purchase to be bestowed
as fancie leadeth you, and not Gods creation,
wrought by his spirite of regeneration, ordain-
ed for his seruice and glorie. Now let vs enter
into the consideration, whether you haue sin-
ned against the holie Ghost or not: which if
you haue in deede done (as peraduenture your
humour would leade you) where is the renoun-
cing

cing of Gods religion, which you haue hitherto professed and presently do hartely embrace? Where is that malice, which prosecuteth this mischiefe? What persecution haue you in word or deede raised against the truth? What sword haue you euer drawne against it, or what volumes haue you written against sound doctrine, with purposed opposition against your own conscience, neither that of frailtie, but of meere wil and obstinacie? If your humour be not able to alleadge such testimonies, (as it cannot in deed, these things being matters of iudgement and will, and not of fancie, and consisting of euidentie to be knowen of others, and not of imaginacie conceit of a fearfull and distrustfull heart) giue ouer I pray you these melancholicke priudices against your selfe, and prepare your hart to receaue comfort, which the word of promise ministreth vnto you. For that sinne except only, all other are within compasse of grace, and haue no power to shut vs from Gods fauour. Be it that you haue sinned against your conscience, yet certaine, condemnation & casting off, doth not necessarily ensue thereupon, else should there be not a person on whome God should shewe mercie. For we all sinne in that manner, and the good we would (our consciences bearing witnesse of our ducie, and breach of that we are bounde to do) we do not, but the sinne which we would not do in respect of regeneration, that we commit through our frailtie, which groweth vp in strength, by increases of God to perfection, and hath euermore in it not to discourage vs, but to breede circumspection, and to remem-

remember vs where our perfection and excellencie lieth, euen without vs, in that vnspotted lambe Christ Iesus. For our willes are corrupted, not onely in that they are seduced by corrupt iudgement, which is the least part of theyr want : but when contrarie to iudgement grounded either vppon nature, or the plaine worde of trueth, we make choyce of that we know is naught , or preferre the greater euill before the lesse. Otherwise should our nature obtaine in this life a greater perfection, then our first parentes had in paradise, whose freedome of will was peruerted to that, which was against the knowen commaundement of God : and giue any one faculty or practise of the mind be perfect, all must needs be of like purenesse, seeing equallie they were corrupted, and equallie receaue restauration. This perfection we are to hope for, and attende the consummation of the rudimentes of righteousness, which both in knowledge and vse are in part blind and impotent, and in heauen are to receaue the absolute perfection and beautie, fully agreeable to Gods good will and vprightnesse of his iustice. If then you haue neither sinned against the holie Ghost, which is plaine through manifold testimonies of vnfaigned faith, euen at this time being full of sighes and groanes for your offences, carefull to eschue what soeuer is repugnaunt to Gods wyll , releeuinge with tender affection of Christian loue the necessities of others , neither in the whole course of your life, hauing bene of notorious marke of iniquitie, much lesse a blasphemmer of that holie
name,

name, and a renouncer, with contumelie of the holie profession: assure your selfe that your present estate is no other, but a storme of temptation, and no marke of perdition) from which the Lorde, (after triall of faith and patience) will deliuer you, and sende that calme peace and tranquillitie, which in times past you haue enjoyed, and shall by his grace againe recouer, to your euerlasting comfort. Of temptations some touch our fayth, and other some the fruites thereof. Our faith, as whether we beleue or not. The fruites: either of profession of the trueth, when persecution or feare, or fauour of men, slaken our zeale, and smother the outward shew of those glorious graces of faith, and of the spirite, or in the fruites of obedience futable and kindly vnto our profession, as those which concerne persons, possessions, or name, wherein charitie towarde men is broken: all these temptations, though both affection do incline vnto them, (excepting incredulitie, which bringeth foorth impenitencie, and renunciation of the faith) and will bring them to effect, yet are they not of power to separate vs from the loue of God in Christ, whose sacrifice is all sufficient, and propitiatorie for all kindes of sinne, (that onely before mentioned excepted.) You say you beleue not, and therefore drawe vppon you the paine due to the vnfaithfull: here beware deare brother, and waigh with circumspection, and due consideration of your state in so waightie a point as this is, and although you haue not at this time the sense thereof in your imagination, which is now disgui-

disguised and blemished with melancholie conceites, and corporall alteration of the instrument of the body, yet do you belecue, and shall hereafter feele the sweete comfort thereof, as you nowe abundantly declare the fruites of so holly a roote, patience, meekenes, charity, prayer, newnesse of life, and what soeuer good vertue springeth in the children of God therefrom. For euen as in outward senses we do see sometimes and feele, and heare, when wee do not perceiue it, so we may also haue faith, and not alwaies haue the sensible perceauing thereof, especially our bodies (as yours presently is) being oppressed with melancholie, which alwaies vrgeth terror and distrust; and deludeth vs with opinion, of want of that, whereof wee haue no lacke: euen as in another extremitie, other men are oft carryed with an opinion and confidence of those thinges whereof they haue no part. And if it be so with melancholickes, (as it is crediblie recorded in historie) that some haue complayned they haue bene headlesse, so that (as Aetius reporteth) Phylotimus the Phisitian was faine to put a cap of lead, vpon a melancholickes heade, that he might by feeling the waight conceiue otherwise, and Artemidorus the Gramarian did imagine hee wanted both a hand and a legge, though he wanted neither, you are to lay aside this fancie, and to weigh the presence of the cause by the effectes which are most euident tokens of faith in you, and not to rest vppon your deluded conceites, which if you yeeld vnto, wil perswade you in the ende, that you want both head and heart also.

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after it hath dispossessed you in part of the right
vse of both : but you will say vnto me , doe not
men otherwise doubt of this point but vpo me-
lancholie ? Yes verely : and especially such as
most hunger and thirst after righteousnesse, and
are poore in spirit, and broken in heart: the rest
of the world , (except some vengeance of God
laye holde vppon them , or some horrible faſt
gnaw their wounded conscience,) paſſing their
time in a blinde securitie , carelesse of God, and
empty of all ſenſe and hope of a better life , or
feare of that eternall deſtruction , paſſe their
dayes , and finiſh their courſe, as the calfe paſ-
ſeth to the ſhambles not knowing their ende to
be ſlaughter by the butchers knife. Such I ſay
as are moſt carefull to walke before their God
in righteouſneſſe , as they doubt and feare in e-
uerie action, leaſt God be diſhonoured by their
conuerſatiō, ſo are they ielouſe of their pretious
faith , leaſt it be not in ſuch meaſure as they de-
ſire, or in truth be none at all: wherein they may
eaſily be deceaued , firſt in the diſcerning , then
in the meaſure and portion. Touching the diſ-
cerning thus may they be overtaken : when the
inward feeling thereof doth not anſwere their
deſire, and the actions proceeding therefrom do
not ſatiſfie their thirſt of righteouſneſſe, where-
by reliefe may riſe to the nourishment of faith, &
the ſatiſfying of that holy appetite: they are diſ-
couraged , and entangled with ſpirituall cares,
from which a more aduiſed conſideration agre-
able to Gods worde might eaſily deliuer them,
Touching the portion , their fault lyeth in this,
that they meaſure the excellencye thereof and
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the power, partly by measure, and quantity, and not by vertue, wherewith through Gods mercifull grace it is indued to the saluation of all those that haue it but in measure of a graine of mustard seede: which both errors are to be corrected, by pondering of the case, not by that we iudge, but by that God him selfe hath geuen rule of: both touching the sense of faith, the sinceritie of the frutes, and increase of measure: all being his giftes and graces dispensed vnto vs, according to his mercye and wisdom, as is most for his glorie, and expedient for vs. For if we duely weigh from whence we are fallen, and howe deepe into this degenerate nature wherein we are captiues of Sathan, and slaues of all iniquitie, wee shall receaue comfort of the least sparke of faith, and maye prayse God, and receaue comfort in the smallest worke of obedience perfourmed in sinceritie, though not in perfection: and if we finde the increases slowe, and the victory harde in this our warfare: let vs consider with whom we fight, and for what crowne: and howe both heauen and earth was mooued at our redemption: and the same power concurred thereto, as in our first creation, And as the great and mightie oakes are slower in attaining their full growth, then shrubs and weedes, whose enduring is for many ages, when the other in shorthe time wither and fade away, so esteeme your encrease of heauenly graces slow, but sure, euerlasting as immortality, that you may be as a beame or a pillar in the temple of God for euer and euer. Neither are we to accompt the nature of any thing according to

O.ij. our

our sense or to the shewe it maketh. For then should the most fruitfull tree in winter be take for barren, and the lustie soyle drie, and vnfruitful while it is shut vp with the hard frost: but reason (as in other deliberatiōs) so in this must lead vs (being guided by the word of God) rightly to iudge of the presence, & life of faith in our souls: which being the shield in this our spiritual warfare, endureth much battering & many brutes and receiue the forefront of the encounter, & oft times faireth as if it were pearced through and worne, vnfit for battaile: yet is it in deede of nature inuincible, and repelleth whatsoeuer ingine the enimie inforceth against vs, & standeth firme rooted: what soeuer storme Sathan raiseth for the displacing thereof. Howe then are we to behaue our selues in this temptation: whē both the sense of faith is dulled in vs, and the fruites minister discontentment: you remember the saying of the Apostle, the graces and mercie of God is without repentance, and Christ Iesus whome he loueth, to the end he loueth them: it then you haue in times past felt that gift of the spirit (which you haue done) & haue ioyed therein: be assured it is a marke neuer to bee defaced, of your election & firme stāding in Gods fauor. For what moued the Lord to bestow the grace: but his own mercy. & that he bestoweth who cā take away, if he himself take it frō vs, for some desert of ours, did not he foresee the same long before? & so why did he not withhold his mercy? but as he knew vs when we were strangers from him, and loued vs, when we hated him, and had nothing which might prouoke his mercy, but
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our misery: so is his goodnes continued vpon vs still for his owne sake, and not at all for our deserving: that all being subiect to his condemnation, he might be glorified in the saluation of some, for that righteousness sake which is in his sonne, and that oblation of his offered vp, not for himselfe but for others: from whose righteousness so much is detracted as we attribute vnto our selues, or seeke to attaine vnto, in respect of satisfying Gods iustice: and so much impaired of Gods mercy, as wee shall rest vpon any vertue or power in our selues, wherby to auoide his vengeance of iustice: Our elections as it first riseth from God, and is established in his immutable counsell and decree, and lyeth in no power else beside: so the hazard thereof is not committed to the aduenture of our frailetie, but the continuance and stableness in the same decree hath the foundation. For alas the woful experience of Adams frailty in his best estate giueth sufficient testimony, and more then sufficient: what hope there is of continuance of grace, if the assurance of our saluacion should depend vpon our keepe: who without support of God are like the winde inconstant and as fraile as the tender hearbes, & want all habilitie of withstanding the assaults of our enemy: and constant perseuerance in any religious vertue, and worke of pietie. Then if the foundation of our election lye in the counsell of God, and be founded vpon his decree: who hath reuealed the one but the spirite of the Lord, and what is able to vndermine the other where the Lord himselfe hath laid the corner stone? This assurance in time past the Spirite of God hath

O. iij.

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confirmed vnto you,& you haue felt it with plenty of heauenly ioy, and comfort: and if in the conflict of temptation you esteeme the strength according to that remaineth after the battaile, or that which you feele being somewhat tyred in the conflict: you may here giue vantage to the enemy through discouragement, and loose the field as much as lieth in you, where there is hope of assured victorie. For, be it that you feele the hability weake and the enemy strong, and your owne corruption vpon the point to preuaile, yet consider there is a roote of this vertue, whose fruite, and braunches although these stormy tempestes may nippe and shake, yet the sappe shall neuer be dried vp in the roote, neither can anye euil wind of Sathan so blast, that the immortall seed be at any time quit withered, yea though at his fiery dartes bee thereto with all might and maine employed, but that the storme beeing blone ouer by the spirite of grace, and the comfortable sunne of consolation shining vpon our gloumie heartes, it will budde forth againe into blossome, fruit, and braunch, as a most beautiful tree in the paradise of God. Let the comparison of bodely sicknes, and the consideration of that kinde of fraylty, giue comfort vnto you in your case although in an other kinde, yet in this respect not vnlike. We haue experience how diuers times the disease preuaileth ouer the sicke persons, that actions faile and faculties seeme quite to be spent, neither hand nor foote is able to do their duety, the eye is dimme, the hearing dull, the tast altered, and the tongue distasteth all things euē of most pleasant relish, and the weak
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and feeble patient seemeth to attend the time of dissolution: when yet notwithstanding there remaineth a secrete power of nature, and a forcible spark of life that ouercometh all these infirmities, and consumeth them like drosse, and rendereth to the body a greater purity, & firmenesse of health then before the sicknesse it did enioy. Euen so esteeme of the spirituall case, and consider that your soule is sicke and not dead, and faith is assailed but not overcome, and only haue patience to attende the finishing of this secrete worke which passeth all conceite, and capacity of man, and you shall see these burning feauers, of temptations to bee slaked and cooled by the mercy and grace of Christe, and that sparke of faith which lyeth now hidde, and ouerwhelmed with heapes of temptation, and seemeth to bee vtterly quenched to breake forth againe, and to consume these straunge causes of the disease of the soule, and as nature after a perfect crise dischargeth her selfe either by stoole, vomite, sweat or bleeding, or such like euacuations, to the recovery of former health, so shall you feele all these doubtres, and feares, and terrors removed, and strength of faith restored with such supplye, as it shall be able to make euident prooffe what secrete vertue laye hid and yet not idle in all this vncomfortable plight which offereth you temptation of dispaire. Seing then that you are yet but vnder the conflict: and not overcome, haue good cheate in the successe which as in Christ it is victorious, our head, so are we (his parts & members,) to looke for the same crowne of glory, who both overcome in him, & through

O.iiij.

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him, in our selues shall in the ende be possessed of the victory, and receiue the crown of immortality. As for that which your owne conceit corrupted by melancholy perswadeth you, & wherein Sathan is busie, and omitteth no opportunity; giue no credite thereunto, but as it is, so esteeme it a delusion which time will discouer and lay open, as you your selfe shall hereafter most plainly discerne. I graunt you, the temptation it selfe though your body were free from this infirmitie, is of the greatest kind, and such as doth not skirmish only lightly vpon our souls, but setteth the maine battaile against our most happy estate, in so much as it forced our Sauour to cry, my God my God, why hast thou forsaken me. But what then? are we therefore to be discouraged? no, no, here appeareth rather the aboundance of Gods grace, and the mightie supporte of his power, which euen in the midst of hel preserveth his and suffereth not so much as their garments to take any smell of the flame, but eue from thence is able to raise them to his celestiall kingdome, and place them with his sonne in the throne of glory. And if you duely consider the price of our redemption how pretious it was, & how it could not be obtained, without shedding of the most pretious heart blood of the Sonne of God: you must thinke the quarrell to bee no other to the ende, but a matter of blood, of strife, of sweate, of feare, of ielousie, and whatsoever affection goeth with affecting a glorious tryumph in all the members of Christ: both inwardly, and outwardly, in the spirit and in the body: as our head himselfe could finde no dispensation, though he
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sued vnto his Father therefore with aboundance of teares: and thinke that it is Gods businesse we are in hand with, & that we are inabled of him, mooued and carried by his spirite, increased with his increases, not to be measured with the eye of flesh, or carnall vnderstanding, but by the same spirite which worketh in vs: who as he hath begunne, wil also make perfect his worke to his own glorie: which lieth in taking pitie and compassion, more abundantly then in shewing vengeance. By this which hitherto hath bene said, it appeareth plainely that no sinne hath yet passed you, which can seclude you from hope of saluation, and therefore necessarily it followeth that the crosse you are now vnder is an attempt of Satan against you, to cast you into vtter dispaire and if it were possible to vndoe that knot more surely knit then that of Gordius, which coupleth vs vnto our God, and wherewith we are espoused vnto Iesus Christ: euen our most glorious faith which ouercommeth the worlde: & where against not Satā, nor all his force, or stratageme is able to preuaile. I say it is only a temptation of the enemy purposed of him to your confusion: but from your louing God, and merciful father, a triall of faith and patience, and the prooffe of those vertues which before laie hid in secrete: which he will haue now shew themselves in the combat, he himselfe a beholder, an encourager, a succour at neede, and prest with the crowne of triumph to giue rewarde, and honour to the victorie. Wherefore, only haue patience: be not discouraged: stand sure, & the feeblenes of Satan shall soone appeare: and his weapons shall
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be al broken in peeces, and God (through faith and patience, and comfort of the Scriptures by his spirite) shall be glorified in the weakenes of his poore afflicted seruant: and you shall againe (as Dauid was) be restored to those wōted ioyes which you haue sometimes felt in the sweete mercies of the Lord. Now the ground of all tēp-
tation is our owne weakenesse, this is tried and proued by Sathan or the worlde, or both ioyned together as considerations of our destruction. Besides this continual buddes of iniquity which doe rise from our originall corruption, Sathan sometimes playeth his part vpon our weakenes alone, and sometimes by outward temptations, and sometimes layeth siege round about vs, and besetteth all the partes of our complete armour. We are weake in vnderstanding and in what soeuer action riseth therefrom: euen in wil & affection: Our vnderstanding is turned into blindnes of error, Our will embraceth not only those thinges which corrupt iudgement directeth vnto, but euen where sometime vnderstanding standeth sound, ther wil bēdeth to affection, & neglecteth the light of reason. Our affections are both rebellious to right iudgement and will: in that they rage where they should not, and where iust cause is giuen there they inordinately exceed. Thus iudgement, wil, and affection, hauing degenerated, vse the bodely members as weapons and instrumentes of all impietie, and in iustice: so that if the grace of God did not for preseruacion of humaine societie, and especially for his Churches cause restraine this strēgth of iniquity, the pillers of the world wold shatter
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in sunder, and the vault of heaven would fall, & all thinges would turne againe to their former Chaos, & be consumed with the terrible fire of Gods vengeance, and perishe in his heauie displeasure. Our misery being such, no maruaile though both Sathan and the world preuaile against vs, except the Lorde stretch forth his hand, and vphold vs. This our infirmity Sathan doth sometimes assaye without meanes: and sometimes by outward occasions of euill, & forcible perswasion of sinne, & rebellion against God. How he doth it without means, the experience is more lamentable and infallible, then the manner how easie to finde out. In corporall possession it seemeth there needeth no meanes: when Sathan possesseth all partes of the house, and as master commaundeth at his pleasure. But how without such accesse he is able to tempt, that is a matter of more difficult consideration: which, because it maketh not a litle to the better laying open of your estate, I will somewhat stande vpon referring you for the rest to the resolutions of the diuines who haue chiefe parte in this busines. For my owne part I do take it, & am assured you find the experience, that Sathan after a personall manner vnto the soule, though not in bodely shape to the eye, without meanes of outward thinges which (might moue our wils or affections) tempteth vs in the verie secrete thoughtes of our hearts. For being a spirite, and by creation most excellent, it is not to be doubted but that he hath a spirituall accesse vnto our spirites, to trouble them, and to disorder al their actions, as we see corporall creatures, with bodely

dely and corporall force, to annoy one an other: And as men haue fellowshippe one with other by corporall presence, and are delighted or displeased with the qualities of the minde according as they like, or dislike, vttered by speach & talke: so is it most like that the spirits haue their societie maintained by a spirituall conference, whereby their wils and purposes are entercommunicated one to an other, without corporall sound, whereof both the spirits want the instrument, and the voice nothing affecteth the mind. Dayly experience maketh this manifest in such as are possessed, how Sathan so beareth the sway in them that their speache and phrase altereth, and their discourse is farre other then before, & their whole nature at Sathans becke, and their vtterance of minde as he only suggesteth. In others whome Sathan hath not layed such holde on, the same no lesse is to be seene: as when the false prophetes did deceaue Ahab: there came forth a spirit which was sent to be a false & lying spirite in the mouth of all his prophetes, which accordingly did make promis vnto him of victory, who notwithstanding found a contrary euent of overthrow, & destructiō. So entred Satan into Iudas the traitor, & moued him to betray our Sauour, not by a corporall possession: but by a spirituall impulsio whereby he worketh in the children of disobedience, and Peter in the fift of the Actes sayeth to Ananias: why hath Sathan filled thine heart, &c: and againe in the seconde to the Ephesians the Apostle calleth the Diuell the prince that ruleth in the ayre, the spirite that nowe worketh in the children of disobedience:
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by which it is plaine that the deuill hath power where God permitteth him ouer the minds and iudgements, and wils of the reprobate, and wicked: and may also in such sort tempt the faithful seruantes of God. For the Apostle saith in the same place, that the Ephesians (to whome hee wrote) in times past walked according to the course of this world, & after the conduct of that spirite. Neither doe we stande thus subiect vnto Sathans annoyance through the subtilnesse of his nature, being a spirit, but through that lōg experience and practise of our miserie from age to age, wherby he is able with ease to worke our anoyance in all respects. This giueth him knowledge of our minds more perfectly: who apprehendeth the same by the least shew, and inclination of our affection & wil. Not that he knoweth our hearts, entirely and perfectly: which is proper to God only the framer of the hart, but only through that triall and experience which not one onely particullar man hath ministred vnto him, but euen our whole race from Adā to this present: this maketh him not to expect any outward signification of speech, or gesture, to conceiue our intents and purposes: but out of our vniuersall corruption whereof he hath continuall prooffe, he hath layed vp matter of argument to discouer the vanity of our minds, and the secret thoughtes of our heart: which after he hath found, he suggesteth (as he seeth occasion whereto we must incline) instigatiō of sinne & disobedience against God, & his holy cōmandements. His tēptations are properly such, as neither our natures seme to incline vnto, but in a generality

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to all kinde of wickednes, nor the world doth either allure vs, or inforce vs: especially the children of god who are partakers of his spirit finde them most straunge, and such as they abhorre the very least conceite of them, & finde no part of their nature to incline vnto them, howsoever in other respectes they complaine of frailtie. Of this kinde are certaine blasphemies suggested of the Deuill, and laying of violent handes of them selues, or vpon others neither moued therro by hate or malice: or any occasion of reuenge: of the same sort is the dispaire and distrust of gods mercy, and grace, besides many other as taking awaie the seede of the worde out of the heart of the negligent hearers: the suggesting of errors & such like without our natures speciall inclination that way, but rather contrarily affected. And as he is a spirite, & an effectuall worker in other meanes: so when he applieth his proper trauaile he attempteth the most daungerous assaults, to our saluation: and entereth so deep that (knowing the iudgement is the fountaine of all vertuous action) there he maketh traine, and after a spirituall manner seeketh possession thereof to the vtter discouraging of all your actions that depend thereon: knowing that it once being at his deuotion, the corporal grosse actions & bodily vices, neede no great prouocation. Other temptations rise of our owne rebellious heartes vnto the holy commandementes of God: or from the worldly allurementes, which as baites entice vs from the way of obedience: or else from terrors of life which scar vs with threate of perill, if we embrace the way of pietie, and of holines: and setteth

setteth before vs a greater awe of men, then we haue of feare, & reuerence of God. Now among these temptations falleth your present estate, & especially Sathan employeth his force to your iudgement, and not against the strength of carnall iudgement only, but against that which the Spirite of God hath taught and sealed vnto you in your conscience: both suggesting vnto you those blasphemous conceites which your heart vtterly abhorreth the least thought and remembrance of, & raiseth that doubt of Gods fauour which now diuersly distracteth you. Remember I pray you, howe the spirite of God calleth him the tempter, the deceiuer of the world: and the accuser of the faithfull: the Dragon and old serpent, a lyer, and the father of lies: by which epithites, and descriptions, you may consider his power, his malice, and his craft to deceaue, and to abuse you: neuer before acquainted with his practises as at this present you haue experience of: and not take all that your minde conceiueth of any manner of impietie whatsoeuer, to be from you, but from Sathan: who as he hath power to tempt and to trie, to cast before you these stumbling blockes whereat he would haue you fall: so hath he no power to fasten them vpon your minde, and to giue them settling: your owne conscience bearing you witnes how much repugnant they are to your desires. The rather are you to accompt the as fro him, because they be such, as are altogether contrary to your former conuersation, & whereto you haue felt your nature inclined before, & such as haue no inforcement nor inticement from any creature, but fro him.

him. Wherefore though such kinde of thoughts do assaile the hart, that (being guilty of so great sinne) your cōscience might be so much the more defiled, and the discouragement the greater, yet aunswere them againe by the worde of God which is the sworde of the spirite: and wayte the happie ende of the conflict with patience: and accompt not these small venies of Sathan for deadly woundes, which are nothing else but practises, & exercises of your spirituall courage, & circumspection: & introductions to that vse of the whole armour of God, where against no force of the enemy shall preuaile, though the attempt seeme to be full of perill, and terrour. But you say you feelee small strength of faith, and no support of that hope which maketh not ashamed. Beware least you iudge vniustly of the wayes of God, and esteeme that for small which is great, and vile, which in the sight of God is most precious. For herein the enemy may take encouragement, to your great disaduauntage. You feelee not that taste thereof you sometimes felt: and do you iudge therefore you are bereaued vtterly therof? what? consider the soule is nowe sicke, and distasteth much wholesome meate of consolation, and loatheth many pleasant and fragrant cuppes of comforte, and counsel, and yet the indeuours of Gods children in this behalfe, and the sweete waters of heauēly comfort are not therefore of themselves bitter or vnfaury: so you are not to measure the absence of this grace by that you presently, but by that in times past (while the soule stode free from this disease of tēptation, & trial) you haue felt

felt of comfort in the spiritethrough an acceptable measure of faith according to the dispensation of Gods grace, and not according to our fancy, but as he shal think meete to be ministred vnto vs. Neither is the triall of faith onely to be taken according as the soule feeleth it in it selfe but also (and sometimes as in such temptations as these wherein you nowe trauaile onely) by the course and trade of life which hath passed before, and those fruites which are euident to the eye of others who can indge more sincerely then the afflicted whose vnderstandings are somewhat altered through Sathans terrors. But againe you say the course of life past, and your estate present hath nothing aunswered the holines of your vocation, and that sinceritie the Lord requireth so that here also the comforte faileth you. What then? are you therefore reprobate? No, but it argueth wāt of faith: Not so, but place for farther increase of faith, and the fruites thereof. Those whome the Lorde hath chosen to be his worshippers, and hath redeemed, and consecrated holy to himselfe, and prepared good workes for them to walke in: they be his plants and ingrafted oliue braunches in his sonne who take not their full perfection at once (but according to the nature of a plant) requireth daily watering & dressing, wherby by degrees they attain in the ende a ful stature in Christ. So that you may not accompt your selfe voyde of grace, because you are not perfect (for in this life both faith, and knowledge, and loue are al imperfect, and shall partly be furnished, and partly receaue perfectiō elsewhere,) but you are godly & wise-

ly to consider the secrete worke of Gods spirite, and grace, and take comforte of the smallest crumme and drop of this heauenly sustentation and attend your time of perfect growth, according to the good pleasure of God. You cannot at all times feele and follow with your conceit, and naturall capacitie the worker of this mysterie: more then you are able to discerne where the wind riseth, and where it lighteth. You know we that are called, are borne againe, and as the growth and increase of our bodies is not perceived of vs, though we do increase, & the birth is not apprehended of the infant borne & bred, euen so is it with vs in the heauenly birth, and spirituall regeneration, the spirit worketh without our leaue, and acquainteth vs not with his maruelous working more then is expedient at his pleasure, when, and in what measure for our comfort: much lesse can a body overcharged with melancholy, & drowned in that darke dungeon see the comfortable beames of his daystar, & brightnes of the chearefull Sonne of God abundant mercy, and a mind whose actions are hindered by meanes thereof, whereby it neither conceiueth nor iudgeth sincerely and vprightly as the case requireth: and neither so only affected, but blinde folded by the humour, and brought into this darkenesse of feare, is bufited also and beaten with Sathan on all sides, whereby being distracted, it obtaineth no respite, and release, of due and iust consideration, howe can it discerne rightly of these thinges? Wherefore your case being such, yeelde not so much to the enemy, as to iudge of your selfe ac-

according to his sentence, who is a lyer from the beginning, and the father of lyes, but according to those olde testimonies which you haue felt in your owne conscience, and haue giuen comfortable shewe of to others in the course of your life heretofore. Oh, but you feele not the testimony of Gods spirit, which might assure you. Neither do any of Gods children at all times feele it. Dauid cōplained of the want hereof. Iob complained likewise, & so haue diuerse of Gods children in all times made mone hereof. Sufficent it is if at any time that assurance be giuen, and if it bee the wil of God for a time to withdraw it, that you may feeling your owne frailty, with more earnest desire cal to him for his wonted grace: Who are you to interrupt the wayes of God, and to preuent his counselles? and for your comfort be assured that the former grace, you haue receaued is of that nature, that it neuer decayeth, but remaineth an euerlasting seed of immortalitie, proceeding from the Father of eternity, and with whom there is no changeablenesse, nor shadowe of turning: who doth nothing to repent him of, but is only wise, stable, & sure, and hath no neede to correct anye thing of his owne workmanship. And if he withhold the comfort of his spirite from you for a season, it is that you may with greater appetite seeke after it, and hauing found it, more ioye therein, and praise his mercy with thankfulnesse of hart, and readinesse of vtterance to sound out the abundance of his mercy. If the Lord withhold it not, but the frailty wherein you stand, diminish the sense thereof, or the temptation presse so far

vpon you that you are not free to iudge aright, or the perill which the temptation carrieth with it moue you to distrust; knowe that nothing befalleth you straunge herein more then to other of Gods children before you, and that to wade through these violent streames, patience and constancy is most needfull, with a resolute mind to abide the Lords wil, who in the end wil come and wil not tarry. This is the broken & contrite hart which the Lord will not despise, this is the poore spirit, on whom the Lorde pronounceth blessednes, and this is the affliction whereof the spirit of God is called the comforter: so that (although before the Lord hath vouchsafed you many graces,) yet were you neuer meete to receaue diuerse other which he will now bestowe vpon you, before this present: and so shall you in the ende receaue the cup of saluation in steed of the bottell of vineger and teares, and in steed of the bread of affliction the heavenly Manna, and the bread of life frō the table of God & Christ. Wherefore suspect these thoughtes to be of the enemy and not of your selfe, cast into your mind of him, and not springing of incredulitie: I am out of Gods fauour: I am reprobate from his kingdome, there remaineth no hope for me: I haue nō faith. For such are his temptations of old, & daily they be the points he laboreth in against Gods childre, if not to wring frō thē their hope, at the least to weary their dayes with heauinesse, and discomfort. Neither esteeme your selfe, presently by that you feele, but by that you haue felt, when nothing hath overshadowed that light of knowledge, sayth, and zeale, but the

the full brightnes of these graces hath broken forth. For why haue not these doubts risen vnto you before time? and where is now the ancient assurance? They before time rose not, because the temptation was far off, and that assurance although by tempest of temptation, and by this spirituall storme it seeme to bend, and to giue backe, yet is it inuincible, and recovereth thereby more strength then euer it had before. Is the souldier worse appayed that sustaineth the combat, and standeth in the face of his enemy, though the terrible thunder of shot beat his eares, and he in perill of hitting, though he maintaine the heate of the battell against the force of his enemy with perill? not a whit: hee becommeth hereby more valiant: he learneth experience, his skill increaseth, and his courage doubleth vpon him. So in this spirituall battaile you must not be discouraged like a milk soppe, or a freshe soldier vnto trained or vnacquainted with warfare: but set the victory before your eyes, which is already attained and purchased for you: and so much the more are you to endure with Christian valiance, in that here is no feare of ouerthrowe: the battaile is broken, and the enemies scattered, and onely the captaine requireth to be followed of you for whome he hath obtained the crowne of victorie, if the stragling tayle of the enemy annoy they may shewe their malice and hostilitie but their force is foyled, and take heart onely, and endure, and you shall see them vanquished, and submit vnto that power of Christ which inableth you. You must consider that as in war-

fare the seruice is not alwayes alike, neither keepeth the souldier the same degree, but is aduanced of the generall as he seeth cause: euen so if the Lorde nowe bestowe you in a straunge peece of seruice in his spirituall warre, and place you in the forefront, whom hee hath hitherto tendered as your condition required, you must bee contented, and quite your selfe like a man, and knowe that the wisdom of the heavenly captaine is such, and his tender affection so great towards his followers, that in the midst of perill, not one haire of them shall miscarry whom he leadeth. Then to conclude this point, seeing your case is only a temptation, and no temptation is of it selfe (except that one) a signe of reprobation: cast of these discouragements: and learne howe to behaue your selfe herein, that you may passe through with credite of your vocation, and honour vnto God, & ioy & comfort to your faithful friends in the Lord Iesus. You haue read your selfe & may partly perceauce by my former discourse howe melancholie perswadeth of misery where there is no cause, & some haue imagined themselues to haue wanted their heads, some their armes, other some haue thought themselues dead men, and other some one member of their bodies as bigge as three: which as it perswadeth in corporal things that which is nor, so no lesse doth it in spiritual things especially, being like a weapō taken into Sathans hand, and vsed to all aduantages of our hurt and destruction. This maketh al more grieuous, & is called of Serapio, the very seate of the deuil being an apt instrument for him,

him, both to weaken our bodies with, & to terrify our minds with vaine, & fantasticall feares, and to disturbe the whole tranquillity of our nature. Wherefore ascribe I pray you these troubles of your mind to no other, but to the frailty of your body: I meane this excesse of distrust, and feare, otherwise the temptation may be without it, and giue no way to Sathans practise, in yeelding your iudgment and affection to his suggestion: but resist as against a sicknesse, and as nature doth with her spirit against bodily disease, so take courage, and cal together the wisdom, and knowlege God hath giuen you, and now put it in vse against this subtile, and forcible enemy. And through Gods blessing by due vse of such natural meanes as I shall hereafter declare vnto you, both mind and body shal agayne be restored to the former integritie, and you haue greater cause then euer to prayse God for his mercy, and goodnesse towards you. Hitherto nothing hath befallen you, that diuerse of Gods children haue not passed through before you, & although the battaile hath bene sharp & bloody euen as our Maister hath sweate dropps of blood in the like combat, remember the victory is the more glorious, and the conquest so much the more honourable & sure: as we haue experience in the person of Iesus our Sauour which found no other way to his kingdome, and hath left vnto vs an example of like patience, constancie, & hope, and whatsoeuer vertue else is requisite to this battaile of the spirite, and doth furnish vs in all partes with spirituall armour. He girdeth vs with truth, and buckleth on vs the brestplate of

righteousnesse: he shooweth our feet with the preparation of the Gospell of peace : he deliuereth into the left hand the shield of faith, whereby we may quench the fiery dartes of the deuill, & into the right, the sword of the spirite, the worde of God, and couereth our heads with the helmet of saluation. If we shall cowardly cast our armor and weapon from vs, and betake vs to flight, besides there is no place of safetie, wee shall dishonour our captaine, giue ouer our selues to the pleasure and cruelty of our enemy, and finallye perish for euer. Wherefore try the strength of this armour, and the sharpnesse of this sworde, & now occasion is offered, march on with those shoes of peace, which is the ende of warre, and whereof they are the pledge and assurance, hold out that shield of faith, and although it be battered on all sides, yet forsake it not, for the temper is such as no fiery darte of the wicked can pierce it: and bestowe that sword of Gods word, the word of consolation, of ioy, of assurance, of spirituall and heauenly wisdom, whereby the iudgement is perfected, and the hart established, and the whole man of God made absolute, Forsake not that breastplate of the righteousness of Iesus Christ, and that fruit of our sanctification whereby we are in his Sonne acceptable vnto God: & with the helmet of saluation couer your head, that all the good meanes of God being to the full employed, you may feele the power of this heauenly furniture to your present encouragement, & hereafter to your euerlasting saluation. Let not your sinnes dismay you, for Christ came not to saue the righteous, he supplyeth all our

our wantes, and hath aboundance to discharge our debtes. In him is God well pleased with vs, as himselfe hath pronounced, so that being discharged in him, let vs giue ouer all feare, & with boldnes approach vnto the throne of grace that we may receaue the mercie promised vnto vs, for if we be righteous, then is Christ vnrighteous, and suffered for himselfe, and not for vs: but he was iust & pure, a lambe without spot or blemish slaine for the attonemēt, that we might thereby liue, broaken that we might be healed, and humbled for our aduauncement. Wherefore lay the burden vpon him, who hath saide, come vnto mee all yee that are heauie laden, and hee shall ease your wearied shoulders thereof, and giue you refreshing. If there were no sinne whereon should Gods mercie be shewen? and wheretotendeth the promise of the Gospell? But you say you are a great sinner: what then? is not the mercie of God greater? is there any ende of his compassion? If sinne do abound, who shall stint the grace of God, that it should not also overflow? Dauid was a great sinner, so was both Peter and Paule: yet were they not refused, but receaued mercie. And if the grace of God were so great, that our sinnes could not withhold his mercie when we were straungers from his covenant, aliens from the common wealth of Israel, and led with that spirit of error, and darknesse, like the nations that knewe not God, much more being reconciled, stande we sure, and vnremoueable in his fauour, though the cloudes do somtimes ouercast the bright beames thereof & our owne imbecillitie comprehendeth it not.

Remem.

Remember the tryall of Iob : who would haue taken him for other , then one forsaken of the Lord? what were his thoughts? let the day perish wherein I was borne. Why died I not in the birth? wherefore is light giuen vnto him that is in misery , and life vnto them that haue heauie hearts? And in an other place: oh that I were as in times past! when God preserueth me, whē his light shined vpon my head, &c. But what was the tryall? God blessed the last dayes of Iob more thē the first: eue so, though the present affliction be grievous vnto you, & al hope faile in respect of your feeling yet the Lorde when he hath proued you and founde you pure and sincere in his beloued sonne, the like issue are you assured of with comforte in this life, and eternall saluation in the life to come. Thus leauing a more plentifull consolation vnto your godly friendes who dayly frequent you , especially such as are preachers of the word and ministers of Gods grace, I proceed to instruct you in that I iudge your body stādeth in neede of, that howsoeuer hability faile in performāce of the offices of friendships on my part towards you , my sincere affection and vnfeined loue vnto you may be at the least testified by my indeuour : wherein if I be tedious partly it is of forgetfulnes of that consideration , being overcaried with desire to benefite you, and partly because in your case I also comprehend the estate, of many one at this day in like sort affected and afflicted, who if they receiue any meanes of cōfort by this my trauaile, they may be more beholding vnto my friēd M. & pray for his release. Thus my good M. you haue the testimonie of
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my good will in this part of counsell. I confesse I am not so meet for it, as your case requireth: but so haue I discharged that office whereto the duetie of friendship bindeth me. If my presence may supply the defect, I will not faile you wherein any part of mine ability may serue your want: I will nowe proceede to the cure of your bodie, whose disorder increaseth your heauinesse, and ioyneth hand with this kinde of temptation.

CHAP. XXXVII.

The cure of melancholy, and howe melancholicke persons are to order them selues in actions of the minde, sense, and motion.

AS the ordinarie cure of all diseases, & helpes of infirmities are to be begunne with removing of such causes as first procured the infirmitie (except they be remoued of themselves, through their nature, neither stable nor permanent) by succession of a contrarie cause of the same kinde: euen so the first entrie of restoring the melancholicke braine and heart, to a better state of conceite, & cheere, is the remouing of such causes as first disturbed iudgement, and affection, or are thereto apt, with inducing of causes of contrarie operation. The causes of all diseases are either breach of dyet, and some error committed in the gouernment of our health, or such accidentes as befall vs in this life against our wils, and vnlooked for. From the same also do arise the workes of melancholie, whereof I intreate, and you desire to be released. Our diet consisteth not onely (as it is commonly taken)

in meate, and drinke: but in whatsoeuer exercises of mind or bodie: whether they be studies of the braine, or affections of the hart, or whether they be labours of the bodies, or exercises only. Besides vnto diet, house, habitation, and apparel do belong, which are causes of maintenance, or ouerthrowe of health, as they be affected. To these also the order of rest, and sleepe is to bee added as a great meanes, taken in due time, and in conuenient moderation, to preserue health, or to cause sicknesse, if otherwise it be taken immoderately, too scant, or disorderly. Of the labours of the minde, studies haue great force to procure melancholie: if they be vehement, and of difficult matters, and high misteries: & therefore chiefly they are to be auoyded, & the mind to be set free from all such trauel, that the spirits which before were partly wasted, might be restored: and partly employed vpon hard discourses, may be released, to the comfort of the heart, and thinning of the bloud. Besides, such actions approaching nigh vnto, or being the verie inorganicall of the soule, cause the minde to neglect the bodie: whereby easily it becommeth afterward vnapt for the action, and the humours skanted of the sweete influence thereof, and spirit, setle into a melancholie thicknesse, and congele into that cold and drie humour, which rayseth these terrours and discouragements. Wherefore aboue al, abandon working of your braine by any studie, or conceit: and giue your mind to libertie of recreation, from such actions, that drawe too much of the spirit, and thereby wrong the corporall members of the bodie. For in main-
tainance

tainance of health it is specially to be obserued, that the employing of the parts either of minde or bodie with their spirite, is to be carried with such indifferencie, and discretion, that the force which should be common to manie, be not lawfully spent vpon any one. Nowe, studies, of all actions, both because it vseth litle help of the bodie, in comparison of other: and because the minde chiefly labourerh, which draweth the whole bodie into sympathie, wherby it is neglected as it were for a time, and the most subtil & purest spirits thereby are consumed, is to be giuen ouer in the cure of this passion: or if the affection cannot be tempered wholly therefrom, then such matter of studie is to be made choyse of, as requireth no great contention, but with a certaine mediocritie, may vnbend that streffe of the minde, through that ouer vehement action, and withall carie a contentednesse thereto, and ioy to the affection. Nowe as all contention of the mind is to be intermitted, so especially that, whereto the melancholike person most hath giueth him selfe before the passion is chieflie to be eschued, for the recouerie of former estate, and restoring the depraued conceit, and fearefull affection. For there, if the affection of liking go withall, both hart, and braine do ouer prodigally spend their spirites, & with them the subtillest partes of the naturall iuyce, and humours of the bodie. If of mislike, and the thing be by forcible constraint layde on, the distracting of the mind, from the promptnes of the affection breedeth such an agonie in our nature, that thereon riseth also great expence of spirite, and of the
most

most rare and subtile humours of our bodies, which are as it were the seate of our naturall heate, the refiner of all our humours, and the purifier of our spirites. As that kind of studie, wherein the melancholicke hath spent him selfe is to be auoyded, or intermitted, and one of a milder and softer kinde to be inferred in place thereof, so much lesse anie straunge studie of difficultie, and much trauell of the braine is to be taken in hande, as it were to turne the minde into a contrarie bent. For herein the straungenesse, besides difficultie giueth cause of trauaile and toile vnto our nature: so that both these extremities are to be eschued of you as most dangerous, and hurtfull, and the mind to be retired to such a tranquillitie, as the naturall heate and spirits may haue free scope to attende vppon the corporall actions of preparing the bloud, and thinning of the grosse iuice into a moderat substance, as is according to good disposition of the bodie. In studie I comprehend (although they be diuerse) all actions of internall senses, which are ministers and seruantes of studie, whether it be of learning, or of meditation, and inuention: which later kinde, farre more toyleth the bodie, then the former, and therefore farther off is it to be remoued. Of internall senses, I take phantasie to be the greatest wast of these spirits, & most apt to thicken the bloud, if it be excessiue. For that imitateth the inuentiue action of the mind, and in a lower degree (if it be vehement & continuall) maketh great wast of those two instrumentes, spirite, and heate, in the melancholicke bodie. For as the action is, such is the spirit, and
part

part thereof purer, subtiler, th inner, as the action is of more excellencie, & farther remoued from corporall practise, and draweth nigher to the cleere, and pure actions of the minde. If the melancholicke be ouer much contemplatiue, it shall then be meete for him to withdrawe his mind to corporal actions of grosser sort: that as the mind by speculatioⁿ, after a sort disioyneth it selfe from the bodie: so the bodely exercise may reuoke it againe into the former fellowship, and exercise of bodely action. The outwarde senses because they consist rather in a kinde of passion, their vse doth not greatly hinder the thinnesse, which we require against melancholie, except they be ouer trauelled with watchinge, which hath great force to drinke vp the spirites & moisture, and so to alter the bodily state into a melancholie disposition, tedious to mind & body. In their actes it is to bee obserued, that they be not in anie respect irkesome, or odious. For if they bee such, the heart continually where the obiect is presented, nowe grown tender thorough the internall passion, flieth at the shadow of euerie thing that carrieth the smallest shewe of discontentment: and reclaimeth his spirites about him selfe, leaueth the outwarde partes destitute of conuenient measure, and by abundance about it selfe, corrupteth them in time, for want of sufficient respiration and breathing, which no lesse ingendreth melancholie, then the former disorders afore mentioned, and as for the fearefull passion, it increaseth it directly, and keepeth that immoderate feare in vre. Of all sensible obiects, the visible, except they be
pleasaunt,

pleasaunt, and proportionall, giue greatest discontentment to the melancholike. If besides their horriblenesse of shape, (or without it) they represent anie significant type of tragicall calamitie, or mention that, wherewith the melancholicke apprehension faigne anie fearefull obiect: much more such spectacles are to bee shunned of the melancholickes. And because darkenesse is as it were a patterne of death, it also is as much as may be to be auoyded, and all cheerefull sightes, agreeable to vertue and pietie, and to be embraced, and sought after, which as the other sorte, close vp the spirites, and giueth the heart assaultes of hostilitie, may allure them out againe, and set free the distressed affection, and yeelde comfort to the amazed heart. Next to visible thinges, the audible obiect most frighteth the melancholicke person, especially besides the vnpleasantnes, if it carrieth also signification of terror: & here as pleasant pictures, and liuely colours delight the melancholicke eye, and in their measure satisfie the heart, so not onely cheerefull musicke in a generalitie, but such of that kinde as most reioyceth is to be sounded in the melancholicke eares: of which kinde for the most part is such as carrieth an odde measure, and easie to be discerned, except the melancholicke haue skill in musicke, and require a deeper harmonie. That contrarilie, which is solemne, and still: as dumpes, and fancies, and sette musicke, are hurtfull in this case, and serue rather for a disordered rage, and intemperate mirth, to reclaime within mediocritie, then to allure

allure the spirites, to stirre the bloud, and to attenuate the humours, which is (if the harmony be wisely applyed) effectuallie wrought by musicke. For that which reason worketh by a more euident way, that musicke as it were a magicall charme bringeth to passe in the mindes of men, which being forsene of wise law giuers in times past, they haue made choice of certaine kindes thereof, and haue reiected the other, as hurtfull to their common wealthes : which agreement betwixt concent of musicke, and affection of the mind, when Aristoxenes perceaued, he thereby was moued to think, that the mind was nothing else but a kind of harmonie. In the other senses the objects onely are to be choysed, sweete in tast, pleasant in smell, and soft to be felt, that all outward things may allure, and giue courage in steed of that cowardly timiditie wrought by the humour. Motion doth much more, if it be vehement, and drawe to the nature of labour, and withall continuall. For that drieth the bodie excessiue. And although for the present it be hotter through such trauell : yet consuming the spirite and moysture, which are matter of this beate : in the ende it decayeth also, as fyre without fuell, and the lampe without oyle. As these actions of bodie and mind being ouer-vehement, and excessiue bereaue the humour of spirite, and waste the naturall heat, which being spent, whatsoeuer else is of the body is more grosse and earthie, & becommeth a lake of melancholie : euen so if altogether these actions cease, that neither the minde nor bodie bestowe themselues in good studies and exercises, then

on the contrary part this worketh the same that the other excesse doth : and euen as water that standeth, and is not stirred, corrupteth, and waxeth grosse and thicke : and like as the lampe that wanteth ayre goeth out, though plenty of oyle be ministred, euen so without this stirring of spirites, humours, and bloud, all settle into a grosse residence of melancholie, and the whole masse of bloud easily degenerateth vnto that humour, and for want of exercise, the naturall fire being slakened, and the spirit therby ingrossed, that which indued both with iust measure, and equalitie conuenient, was before a cheerefull iuyce comfortable to all the partes, and a sweete deawe to the earthly substance, congealeth into a grossenesse farre vnmeet for that vse, and of a quite contrarie disposition.

CHAP. XXXVIII.

How melancholicke persons are to order themselves in their affections.

AS in studies, exercises of the braine, sense, & voluntary motion, great moderation is to be kept of melancholy persons : euen so no lesse regard (if not more) is to be had of them in restraining their affectiōs, and guiding them with such wise conduct, as at no time they breake forth into outrage, and shake off the gentle and light yoake which reason imposeth. I will not now dispute whether vehement study, or disorderly perturbations is more to be taken heed of, onely take you no lesse care in the one then in the
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the other, except you finde your selfe to haue fallen into excesse, and to haue surfettted more of this, then of that excesse: If you haue so vnequally exceeded, and the effect hath preuayled with you: that kind, wherof you haue most cause to complaine, there refraine, and employ those giftes of wiledome, and vertue wherein in times past you haue beene a patterne to others: and there keepe the straightest hand, where the lists of reason are most like to be broken through. You haue had declared how the excessiue trauaile of animall actions, or such as spring from the braine, wast and spend that spirit which as it is in the world the only cheerer of all things, & dispenseth that life imparted of God to al other creatures, so in mans nature, is the only comfort of the terrestriall members: which spirite being consumed, or empaired, leaueth the massy parts more heauie, grosse, and dull, and farther of removed from all prompt, and laudable action of life: this effect as it is wrought by that kinde of disorder, in like manner, a perturbation wheron reason sitteth not, and holdeth not the ratne, is of the same aptnes to disturbe the goodly order, disposed by iust proportiō in our bodies: & putting the parts of that most consonant, & pleasant harmony out of tune deliuer a note, to the great discontentment of reason, and much against the mindes will, which intendeth far other, then the corporall instrument effecteth. If you wil call to minde histories, you may remember how some haue died of sorrow, and othersome of ioy, and some with feare, some with ielousie, and othersome with loue haue bin bereaued of their wits

euē those most excellent in all the parts of reason, and sound vnderstanding, and thereby haue made such perturbation of spirit in their braines that for credite of wisdome, and in steade of reputation: of discrete men they haue through these latter kindes of vnbridled affections, worthely caried the name of fooles, and men void of all discrete consideration, in the whole race of their life following. This commeth to passe in some by troubling of spirite only which require not alone due quantity, and temper, but a calme settling, and tranquillitie, moued indifferently, as iust matter of perturbation shall giue occasion. In othersome by lauish waste, and prodigall expence of the spirite in one passion, which dispensed with iudgement, would suffice the execution of many worthy actions besides. Hereto may ye furthermore adde, that as a member of the corporall body ouer vehemently forced by straining, is in perill of luxation, and sometimes thereby becōmeth altogether disioynted, & the parte looseth the freedome of flexible motion, euē so the spirite, ouerforcible strained to one vehement passion, carieth the disposition of the part therewith, and in giuing ouer by too much yeelding to the violence of our passion, stādeth as it were crooked that way, and with an ouer reach of the raigning perturbation, being past recouery, inclineth wholly whereto it was forcibly drinen. Wherefore the perturbations are discretely so to be ruled as alwayes there do remaine sufficient power in reasons hand to restraine. Of these some perturbations directly & immediatly increase both passion and humour,
of

of which sorte are saddenesse, and feare. Other some passing measure, not so much of theselues procure either, as they do feeble the melancholicke bodies, as anger, and ioy, both by excessiue effusion of spirits, and suddaine alteration from the hearts contraction to suche dilatation as those affections procure. In ioy if it breake forth into immoderat laughter: then doth it more feeble the melancholicks, and breath out there spirites and leaue a paine in their sides and bellies which partes are greatly trauailed in laughter. For although it should seeme meete in respect of the thinning of the humor by flowing of spirit, and blood into the outward parts from the inward center, and alteration of the passion by the contrarie affection, yet the feebleness of their bodies, and skant of spirites their humors being vnapt for plentiful supply, respect not that consideration, but require such an expulsion of one affection by the other, that the body it selfe notwithstanding sustaine no detrement: otherwise the combate would be so sore, that nature not being able to beare the force of ech passion, would be dissolued by violence of that contention. So that as al matter of feare is to be abandoned, excessiue ioy is also to be eschewed as a great feebler of melancholick persons, chiefly if they be women, or of tender and rare habite. If the melancholie rise of any perturbation, that especially is to be altered, & brought into a mediocrity whereof the passion take first beginning. Among them feare, and heauines are of most force, and as they are procured according to the vehemency of the cause, so the kinde of

heauines and feare more or lesse encountereth reason, & frighteth the melancholicke heart. We both feare, & are sad for the losse of those things which with delight and pleasure in time past we enjoyed, and are tormented with despaire, and grieve when (in those things which we desire,) there is no hope to lay hold on. Among the sundrie sortes of subiects to these passions, some are of necessitie, and some of pleasure. Such as are of necessity either respect the naturall maintenance of our bodies and liues, or honest reputation amongst men. The naturall maintenance of life is of such force in this case that it moueth beyonde measure euen the wisest and most settled, and admitteth no moderation. If it be imbecillitie of body and voide of paine it is borne more tolerable. Reputation, mē of vertuous, and couragious disposition tender as their liues: wherby they are in a manner in like case & sometimes more affected with hazard thereof, then if life were in daunger. The reason is because credit & estimation toucheth the whole person of the man, and not either minde or body only, & hath the least meanes (being once lost) to be recovered againe, and besides the disgrace in this life, man (being immortall in soule) standeth in awe of the perpetuall note of infamy which may remaine after his death. This passion is most hardlie borne of the ambitious and proud man in respect of that opinion he entertaineth of his owne worthines: & next vnto him it setteth deep in the minde enlarged with the vertue called magnanimitie, in respect his honor aunswereth not his merites. The objectes which are pleasant,

fant, if they be naturall, and not belonging to any one part, but vnto the whole nature, of which sort is that loue which vpholdeth the propagation of kinde, and is the only glue to couple the ioynts of this great frame of the world together: Heere reason is often times foyled by the passion, and (caried captiue) submitteth where it should haue preeminēce, & rule. If it be of other things which nature hath not so wedded together, the losse is borne with more tolleration, & where there is peril of want in the, despaire toucheth more lightly. In respect of their owne nature such is the cōdition of the things we desire in this world. But because the diuerse qualities of men taketh them sometimes otherwise: therefore that passion & those occasions most vrge as the partie is therewith most passionate: some one way, some an other, as nature bendeth, or education hath framed. In these cases of griefe and heauines first of all instruction out of the scriptures of God is to be ministred, and embraced, which offering the assuraunce of farre better thinges, then the price of all worldlie treasures, may swallow vp whatsoeuer calamitie this vale of miserie presseth vppon vs: next, preceptes of morall vertue and patience, with examples of constancie, and moderation in like cases ought to moue, and consideration of that vncertaintie of pleasure in this world, which is only constant in inconstancie, and as the heauens them selues stand not still, and the nature of things receaue continuall cōsuming like a streame that passeth: euen so our state is subiect vnto like mutability, and with no other condition is our life deliue-

red vnto vs of nature, through that originall disobedience, nor is to be otherwise accepted of wise men. In this case I referre the melancholick to the bookes of the Scriptures, and morall precepts of Philosophers, to the godly instructions of the diuines, and comfort of their friends. If loue not answered againe with like kindnesse, procure this passion, either amendes is that way to be made, or the melancholick is to be perswaded the subiect of that he liketh is not so louely, and all mention, & signification of that kinde is not once to be called into minde, but whatsoeuer iustly may be alleadged to the parties disgrace is to be objected vnto the amorous melancholick, and other delights brought in in steed, and more highly commended, which all I leaue to the prudence of those that attend vpon this kind of cure. And if no other perswasion wil serue a vehement passion, of another sort is to be kindled, that may withdraw that vaine and foolish sorowe into some other extremity, as of anger, or some feare ministred by another occasion, then that which first was authour of this sadnes. For although they both breed a dislike, yet that proceedeth of other cause, rebateth the force of it which gaue first occasion, and as one pinne is driuen out with another, so the later may expell the former: but this is to be vsed in regard of the conceit, and affection. If the body therby be altered, and the bloud thickened into melancholie, then all kind of greauance, is to be shunned, and onely pleasaunt, and delectable things to be admitted. Thus much for the melancholicke affection, how it is to be moderated
and

and guided: other kinds of actions, of body, are not any causes of this passion, except in such as were wont by periods to be purged of certayne melancholick bloud: which (if it faile and minister cause, or increase of this humour,) is to be diminished by opening a vaine, that may most conueniently supply that want of nature, and disburthen it of the superfluitie, as cause shall require, and force, & strength will permit. Ease and rest although it be alone of small power to ingender, yet may it be an helping cause to the passion, & increase of this humour, so that heere in mediocritie is to be kept, and exercise of one sort or other neuer to be omitted, as the chiefe temper of the spirits with the humors, & quicknesse of corporall actions. For as sleepe resembleth death, and rest of the members is their kind of sleepe, & doth that in particulars which sleepe doth in the whole, so (if it exceede) as ech resemble other in nature, in effect they will not be much vnlike: but as the one cooleth the bodie, and corrupteth the bloud, and extinguisheth naturall heate, whose extinction is death it selfe, euen so the other in a degree hinder the present expressing of that lively vigour, which they possesse, and disableth them afterwarde to make prooffe of the facultie, wherewith they are indued. And thus haue you in these 2. Chapters what gouernment melancholicke persons are to obserue in their actions, and deeds that cōcerne maintenance of health: in the next, I will lay open vnto you of the outward meanes of sustentation of life what choise is to be made, and with what discretion such reliefe is to be vsed.

CHAP. XXXIX.

How melancholick persons are to order themselves in the rest of their diet, and what choise they are to make of ayre, meate, and drinke, house, and apparell.

THe rest of diet, consisteth in the right vse of outward sustentation of life, which is either taken inward, or is outwardly vsed only. The inward and such as is to be receaued into our bodies, is either aire, or sustenance. The ayre meet for melancholicke folke, ought to be thinne, pure and subtile, open, and patent to all winds: in respect of their temper, especially to the South, and Southeast, except some other imbecillitie of their bodies dissuade therefrom, and in the contrarie part, marrish, mistie, and foggie ayre is to be eschued as an increase of both humour, and passion. Sustenance is either meate or drinke. Their meates ought not onely to be chosen such as of their owne nature do ingender a pure and thinne iuyce, but if the nature of the nourishment be otherwise, the preparation ought to giue it a correction of that fault, and generallie they should be liquide, & in forme of brothes, that both by the moyst qualitie thereof, the drinnesse of the humour, and their bodies might be reformed, and that the passage and concoction might also be more easie, and speedy in all their partes. Nourishmentes of their owne nature among meates, wholsome & meet for melancholicke folke, and of vegetable things, are parsnep, carret, and skerret roots. And sallet herbs, lettuce, mallowes, and endiue mixed with a quantitie

tie of rocket, and taragon, are not to be refused, no more is aretch, forell and purslane with the late twaine aboue mentioned, or with persley, charuell and fenell, with little vineger, plenty of oyle and suger. Of sorts of bread, cheat bread, is meetest for them, and if they be charged with store of bloud, and the vaines full, some oates, barley, or millet flower mingled with the wheat-meele, shall abate the abundant nourishment of the wheat. Of fruites, such as are moyst, soft, and sweete are meetest for them, as the sweete damasing, cherrie, figges, grapes, and abricors: neither are newe walnuts, and greene almonds hurtfull in this case. Capers washed from the salt and vineger, and eaten with suger and oyle, are meeter for them then oliues. Of flesh, the young is fittest for their diet, and the younger the better, in respect of their cold and drie bodies, and grosse humours, which require plentifull moystening and warming, which is supplied by the tender age of those things whereof we feede: being fuller of vitall heate, and naturall moysture, then the older of the same kind. Neither is it requisite that they be young onely, but also well liking, and of the same kind the tame, and domesticall is meete for correction of their melancholicke state, then the wilde. Againe of flesh, the foule is to be preferred for their vse before the beast, and that foule rather which vserh much the feete, and lesse the wing. Of foule these are of especiall choyce for melancholicke persons, the partridge, the godwit, the yong pigeon, the puller, the feasant, & the yong turky, among these the goose wing hath his place;

place, not to be refused if the melancholicke haue appetite thereto. And generally of foule the carued is better, then the other. Of beastes the gelded haue prefermēt aboue their felowes of that kind: among them pigge is meet for melancholy, farced with sage and such like art of cookery, to dry vp part of his superfluous humiditie: veale, especially of a cowe calfe, yong weather mutton, kidde, and rabbet are of the best kind of diet among the beasts for melancholick persons. Of the parts of flesh: the brawnes and muscles are the best, and next to them the tong is of second choyce. Of liuers, the pigges liuer among beasts is the best, & the stones of cockerells yeeld commendable nourishment. Of flesh these aboue mentioned are most agreeable with the diet cure of melancholie, & such parts of the as I haue declared: the other either breeding a grosse or slimie nourishment hard of digestion and slowe of passage. Generally fish is not so wholesome as flesh for this vse, because they be not so well stored with naturall heate and moysture, except the imbecillitie of the melancholick stomach be such as wil not beare the strength of flesh, then is the fish to be boyled with wine, and to be eaten out of some wholesome broth, or with good store of sweet butter, and sauored with pepper. If the partie desire fish, these following are principal among them. And first generally such as are of a middle bignesse, not too fat, nor leane, white, and brittle of substance, and haunt the swiftest and purest waters, are most commendable: for such breed subtillest nourishment, and least fraught with excrements. Of salt

water

water fish that beare shells, the oyster is only for this diet, of those that are defended with a crust, the shrimp, and crayfish go before the rest. Of other kind of seafish, such as haunt the rockes are excellent food for melancholicke persons, corrected and vsed as I haue before shewed: as the gilthead, the whiting, the sea pearch &c. Of other sort the mullet, the lucie, the haddocke, the sole, place, but, gurnard and rochet are to be admitted into this diet. Of fresh water fish, those of the riuer are to be preferred: & the rest scarce to be touched, except they receaue correction from the kitchen. Of riuer fish these are of the wholesomest kind: pearch, pike, gougeon, & trout. Thus of the substance of creatures you haue what I iudge meetest for you in this case. Of the other sort, nothing is to be refused but cowmilke, all other sorts carrying a thinner, and more liquid substance, and importing no perill of obstruction, nor windineffe: especially taken with suger and a litle salt, & two or three houres before any other sustenance. As cow milke is the grossest and thickest, so mares milke (except that of camels) is the thinnest, next of asse, goats milke is most moderate, and ewes milke thicker then it. Of the partes of milke, whay drunke with suger is wholesome for melancholicke folke, neither is fresh & new butter to be refused, cheese made altogether of cowe milke is vnwholsome, mixed with goats, or asses milk, maketh it not so apt to breed obstructions. Eggs are good, and wholesome sustenance for melancholicke bodiēs, roasted rather then sod or potched, and reare dressed somewhat the yelk thicker

ker then to be supped. Of egges, hens, sea fowles, and turkies, lay the wholefomest egges, and are only for the melancholicke dish. Thus much concerning the meates fit for their diet. Their dressing ought to be such as may maintaine their naturall iuyce as much as may be, with remouing of all rawnesse. Their sawces would be the iuyce of an orange or lymon, well qualified with suger and sweet butter, especially if vineger or veriuycce be part in sauce, more in vineger, & lesse in veriuycce. Their drinke would be of barlie mault brued with rain water, or spring water which is much drawn of, next to these riuer water may take the third place of commendation. It would be of a midle strength, & not too stale: beere rather the ale, because the hops do greatly respect their liuer and spleene, and scoureth the stomach, and maketh purer, and readier way for distribution of their nourishment. It shal be verie good for them to drinke at meales a draught of wine of good strength: claret rather then white, and of any kind well refined, and full of wine. If they drinke their wine with suger, it giueth greater cheering to them, maketh it to passe more easily, and mitigateth their melancholicke sowrenesse. Drinke betwixt meales, or after meate is to be auoyded, except great cause vrgē. Hitherto their sustenance, of what kind it ought to be of, and among such variety of food, and so many good blessings of God that way, what ioyce is to be made: as for their order of eating, and drinking, and measure of both, as liquid meates and brothes are most conuenient for them, so I take it, they may drinke largely.

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(except some accident of the stomach dissuade.) By reason their digestion is slowe, my aduise is, they eate little, and often : little, because their strength beareth not much, nor such mediocrity as other men : often, because their spirites are fewe, and neede repaying : besides the colde, sower, and setling humour of melancholie is to be refreshed as much as may be, with fresh and pure nourishment, and to be tempered, and mitigated with that sweet and gentle mixture. The outward maintenance of life, and sustentation of our fraile bodies consist in house or habitatiō, & apparell, which both must carie these properties to be cleane and nete, and in all respects as much as may be satisfying the mind of the melancholicke. For although meates and drinckes, and ayre, either vnwholesome, or vnpleasaunt, beare great sway in disposing the humour, yet because they haue not such power to affect the minde and senses as these other haue, in respect of the passion, and melancholike affection, they worke not so present annoyauce. The house except it be cheerefull and lightsome, trimme and neate, seemeth vnto the melancholicke a prison or dungeon, rather then a place of assured repose and rest. And the apparell except it be light, cleane, fitte, and well fitting, maketh shewe of deformitie to the melancholicke, and being euer in his eye, is a representation of his present calamitie, verie tedious vnto him, or if it be not so in his conceit, being now farre altered : yet agreeing with the humour, it may be meanes of increase thereof, and augmenting the fancie. The situation of his house, or at the least

least of his chamber, and place where he is most conuersant, would be such as might let in such kinde of ayre as I haue before declared, and seated neither too lowe in anie bottome, nor vpon hill too high, except the melancholie be out of measure, sadde and sullen, then an high, loftie, and troubled ayre, and such seate of house will not be amisse. If the melancholicke be of abilitie, the house would not want ornament of picture, of gay and fresh colours, in such matter as shall be most pleasant, and delightfull, and of all ornaments of house, and home, a pleasaunt garden and hortyeard: with a liuelie spring, is aboue all domesticall delight, and meetest for the melancholie heart and braine. His apparell would be decent and comely, and as the purse will giue leaue somewhat for the time sumptuous, as also the whole household furniture belonging vnto him. Of colour, light, or chaungeable, except the place, and grauity of the melancholie person refuseth colours, and heere no kinde of seemely ornament would be omitted which might entice the senses to delight, and allure the inclosed spirits to solace themselues the outward parts of their bodies: heere brouches, chaines, and rings, may haue good vse with such like ornament of iewell as agreeth with the habilitie and calling of the melancholicke: and those not only curious, and pretious by arte, but especially garnished with precious stones that are said to haue vertue against vaine feares and basenesse of courage. Of which sort are these following: the Carbuncle for vertue the chiefe of stones: The Calcedony of power to put away feare

fear and heaviness of heart, a clearer of the spirites, and chaser away of fantasticall melancholy visions. The ruby availeable agaynst fearfull dreames. The lacint a great cheerer of the heart, and procurer of fauour. The Turcoyse, a comforter of the Spirites, The Chrysophars of like vertue. The Corneole a mitigater of anger and meete for melancholickes of the furious sorte. Stones of baser sorte and yet of singular vertue, are the Chalydony, or swallowe stone, found in the mawes of young swallowes, against madnes; and the Alestorian or Cockes stone, of a watery colour, found in the mawe of a Cocke, or Capon after he be nine yeares olde, aboue all commended for geuing strength and courage, and wherewith (as it is reported) the famous Milo Crotonien alway stode invincible. Thus haue you the whole order of the melācholie diet. I do not remember any thing particular, and peculiar vnto them necessary, more then hath beene hitherto declared, wherefore in the next chapter I will also laye open what phisicke helpe is requisite in this case, and so recommend the successe and fruite of my labour to the blessing of God vppon you, and such as are partakers of like affliction. As for the furious melancholy, I leaue it to be cured as disease and sickness, and will not meddle therewith in this place, being impertinent to my purpose, which respecteth onely your estate, and such like condition of others.

CHAP. XL.

The cure by medicine, meete for melancholie persons.

BEfore I enter to treat of the cure by medicine one word of admonition touching the vse of the medicines and meanes shall bee first necessary both for your sake, & others who may hereafter haue vse of this my counsell: my meaning is not to make you a phisition, or to giue warrant by this my labour to any rashly & without direction of the learned phisition, to aduventure practise vppon this aduise, as the common sorte is to venterous to attempt what they read of medicine deliuered in their vulgar tounge, but that seing the manifold good means which god in his great prouidence, and mercy hath ordained for the reliefe, you may take courage in the consideration of his goodnes herein, & receiue refreshing by the view of his aide though it be a farre off, which the discrete application of the wise phisitian (who is made of god for the health of men) shall bring nigh vnto you, and ioyning with this strength of melancholie, chase it farre from you, and render vnto you the former good disposition of your body, and desired tranquillitie of your minde. For medicine is like a toole & instrument of the sharpest edge, which not wisely guided, nor handled with that cunning which thereto appertaineth, may bring present perill in steade of health, and where it should be a succour, and maintenance of life, for want of arte, may worke a contrarie effect, daungerous, and deadly.

deadly . To the right applying of medicine, besides the particular considerations belonging properly to the arte of phisicke wherein exercise maketh the phisitian prompt and expert, sharpe of iudgement, and circūspect in the cure, you your selfe know what furniture of philosophie is necessary, even the whole course of artes, and knowledge of nature, but onely to prepare, and to giue hability, of conceiuing, and learning the rules of preserving and restoring the health of mans body, which we call phisicke : so that as Galen saith in a booke of that title, a phisitian ought to be a philosopher, the best philosopher maketh the best phisitian, neither ought any to be admitted to touch so holy thinges,, that hath not passed the whole discipline of liberall sciences, and washed him selfe pure and cleane in the waters of wisdom, and vnderstanding. The abuse at this day is great, and commō, defrauding the simple sorte in their substance and hurting of their bodies vnder the pretence of experience, of secretes and hid misteries of remedies, which these masked theeues, & murtherers alledge for color of their lewdnes. That (as I am perswaded) there are not so many honest and painefull men of any one trade in the lande ; as there be lewde cousoning varlettes, that to auoide the trauaile of honest labour, feede vpon the simplicitie of the people, and make the pretence of phisicke the cloake of their idlenes. Othersome there bee of a curiositie not knowing what they doe bolde to attempt out of an english booke the practise of any receite, and wil not sticke to encounter the iudgement of the wisest and best

practised phisitian. These are vnthankfull, and presumptuous. Vnthankfull in that they acknowledge not from whome they haue receaued these wholesome meanes: presumptuous, in hazarding the health of an other, and aduenturing their owne credit vpon the receite of a medicine with perill of life where it is bestowed, which of it self is but an instrument onely, and worketh good or hurte, as it is applied and guided: to the application whereof the long studies the knowledge of so many partes of philosophie and learning, the peregrinations, and conferen-ces of learned men make prooffe, and giue sufficient testimony both what is requisite, and how farre of they be from modesty and honesty that being vnfurnished altogether, of euery parte of these necessarie helps, dare attempt the application of medicine whose nature they know not & of what disposition the body or part is wher- to it is to be applyed, they are vtterly ignoraunt. But one will say they do sometimes good: they do so, but oftentimes hurte, and more hurte then presently appeareth, and with that good they in one respect doe, in diuerse besides they leaue the body crased, and make it afterward subiect to greater infirmitie: their cure beeing imperfect, accidentall, vncertaine, void of rule and reason. wherefore although you haue for your parte passed your course in philosophie & good learning and are not altogether ignorant of the precepts of phisitians whereby this warning might seeme lesse to appertaine vnto you, yet cōsidering your present infirmity, and vpon what graines & moments, and points of time this practise standeth:

I coun-

I counsell you & al other except the direction of diet that hath bin before declared, & vse of those familiar things with euery one daily puts in practise, without the aduise of the phisitian, (whose present eye may behold euery necessity,) you vterly abstaine, and take my labour herein as a pointing of the finger to that which I iudge meet for you being in a place far distāt, & where necessity may compell you to vse what meanes of counsel you cā get: & not such as you would: and vpon the view of these manifold meanes of bodely health: consider howe much more the Lords prouidence is ready at al need, to comfort our soules, in so much as the one is far more excellent then the other. Thus hauing giuen this warning I proceede to deliuer the natural helps and ordinarie remeadies we doe vse in this case wherein your bodely health now standeth. Hether to you vnderstand what outward causes are to be remoued, and what to bee brought in stead of them, contrary in operation, and breeders of a better tempered humour. The next consideration (accotding to the method of curing) is to be had of such inward cause as resteth in the bodie, and hath bene the effect of the outward annoyance: that is here the melancholicke humour, and complexion of the body now degenerated thereby. The humour requireth euacuation, and emptying: and because your body is not only melancholicke vnder the ribbes but the whole masse of your bloud is chaunged therewith: it shall bee first necessarie to open a vaine: that both thereby you may be disburthened in parte of that heavy load, and nature ha-

R. iij.

uing

uing lesse of that kinde to deale withall, may alter the remnant into a more milde and pleasant iuice: thinne it in substance, and temper it with naturall heate and moisture in qualitie. Before any vaine be opened a clister is first to be receaued that may cleanse the entrailes and diminish some part of the humour seated in those partes, it would be made of marshmallowes, holihoocks, pellerory of the wall, mercury, beetes, aretch, violet leaues, polipody, borragge, buglosse, cham-momile, hoppes, dill, and melilote, annise seeds, and fennell, decocted in ale or beere: and the decoction being made, an ounce of Confectio hamech with a dramme of Hiera picra added thereto. Honey wherein rosemarie flowers haue bene steeped, and oyle of dill of each an ounce and a halfe, this or such like according to the discretion of the learned phisitians. The morning following the vaines are to be emptied the necessity of the passiō compared with the force and strength which moderateth all kinde of euacuatiō, though the disease require large emptying. And because melancholy blood is thicke and grosse, & therefore easily floweth not though the vaine be opened, it shall helpe the bleeding to exercise your bodye a while before with such moderation that be equally warmed, and the spirite, and bloud stirred vp. The Orifice would be somewhat large that no lett be to the issue, & the grossenes of the bloud may haue the free passage: yet so that it be no larger then is requisite for wasting of spirits, wherof melācholy persons haue no store to spare. In the body the middle vaine of the left arme is fittest to be opened,
which

which, respecteth, both head, liuer, and splene : that betwixt the little finger and the next is of small vse. In such as haue the addust melancholy seated in their brains, the head vaine is more direct for reuulsion, and those about the head it selfe for euacuating and deriuing. The tokens of seating there onely, are with altered fancie and imagination, the bodie else carying no melancholicke signes, no sower belching after meate, nor heate with windinesse, which all rise of the melancholie humour stopping the mesaraicke vaines, and so procuring that vnnaturall & suffocating heate, which many melancholicke persons complaine of. The quantity which I would haue you spare, let it be no lesse then nine or ten ounces, except the present action of opening minister other consideration. Now because you haue had in times past the benefite of bleeding hemorhods, which now a long time are stopped at such seasons as they were wont to open, or now when they giue any signe of fulnesse, swelling or paine, they would also be opened by applying a redde onion to the place, or annoynting it with th iuyce of garlicke, or with bulles gall, or rubbing it with a fig leafe, or with horseleeches well purged, and prepared, and so applyed the easiest way : by opening the inwarde vaines of the ancle, & such like remedies as may prouoke the bloud his vsuall way, and bring nature in minde of her wonted discharge of that humour, which being stopped breedeth (as Hippocrates saith, and experience maketh prooffe) frensies, melancholies, pleurifies, hard milts, & dropfies : and contrarily opened, & flowing moderately

R. iiii.

derately, deliuereth from them all. If this melancholy falleth vnto maidens, women, and their ordinary course faile them, the vaines of the hammes or ancles are to be cut, and drinckes of opening rootes, fenell, persly, butchers broome, madder, and such like with germander, goolds, herbe grace, mugwort and nep are to bee much vsed, with sittinges and bathinges in mallowes, cammomile and nep, peniroyall, bay leaues, fetherfew, (and such like, which haue vertue in that case) decocted in water, wherein so much honie hath bene dissolued, as will giue it a tast of sweetnes. if greater force be required then a dramme of the troches of myrre in the former decoctiō are most forcible, the opening of vaine before mentioned would be procured at the accustomed time, at the full mone in the elder sort and the chaunge in the yonger. The thicker the bloud is, the more the melancholick may spare, and the thinner, the lesse. Thus much I iudge necessarie for one kind of euacuation, which although it letteth out good bloud withall (as in all bleeding) yet here lyeth the benefit, that nature is partly disburthened, and so more easlye gouerneth the rest, and by vertue of her naturall heate, and spirite, correcteth with smaller helpe that which therein is farther to be reformed, the spirites haue free libertie, and great scope is giuen to the hartes dilating, the action peculiar to a cheerefull disposition. The other kind of euacuation is by purging: which leaueth the bloud entrie, only it cleanseth the body of that grosse and thicke settelinge, and is more peculiar, and directly singlet out the melancholy from
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the other humours : and because this humour is thicke, and hardly moueth, and the passages, & veines of the bodie closer then whereby it may easily passe, (according to Hipocrates rule) both bodie and humour are to receaue a preparation, and the parts of the body to be loosened, and enlarged, & the humor made more flowing and thinne, both which may be brought to passe with one meanes at once : by choice of such natures as haue vertue of attenuating, opening, & cleansing : and because the cure is not onely intended against the melancholicke humour, and that complexion of bodie, but also against the fancie, and affection, which wee call in phisicke symptomes, alwayes choice would be made of such as carrie with them proprietic to strengthē the altered braine, and to cheere the comfortlesse hart: or if that cannot be found in one simple, it is to be supplied by mixture. Their temper would be moderate in heat, except the naturall temper of the body, time of yeare, sex &c. (and such like considerations) perswade on eyther side any declination. The simples meete for this preparation of body, & humour are these which followe: borrage, buglosse, endiue, fumitorie, hops, betony, the sorts of maidē haire, ceterach, harts tong, polypody, doddar of thime, agrimony, cich pease, ash barks, caper barks, tamarisk, to which would be added opening roots, fenell, persley, smallage, butchers broome, asparagus, and such like. Of these simples decoctions shold be made, and mixed with syrops of like vertue, as with syrope of borrage, of apples, simple, or eompound, as that of King Sabor, syrope of fumitory,

mitorie, syrope of violets, of ceterach, syrope of epithymus or doddar of thime : all openers of splene and liuer, cleansers of the bloud, and great preparers to the purging both of bodie and humour : the vse of them would be much, & often fasting that they may haue their full force. Moreover to this vse a kind of beare, brued with the simples before mentioned, and some small relish of cloues and cynamon giuen vnto it : & so vsed as ordinarie drinke would be very wholesome for melancholick persons: and now and then if the stomach be raw & rheumatick, a draught of hippocras, or some aromaticall wine giueth great comfort, increaseth the spirits, and maketh the bloud thinne. But here heede must be giuen that it be not too strong of spice, least through too much heate, by euaporating the thinne part, the rest of the bloud remaine more thicke, and harder to be purged. Besides these inwarde preparations, and opening and thinning portions, the liuer, and the splene, and the partes vnder the ribbes would be supplied with conuenient fomentations and oyntmentes, to soften to open, and to loose those partes where the purging medicin hath most to do: this may be done with fomentations made of mallowes, chamomile, melilot, figges, linscede, fetherfew, rewe, and rose leaues, red and damaske, and the parte being a while supplied therewith, some molifying and warming ointment is to be rubbed & chafed in gently, with a soft hand : as that which is called commonly resumptiuū, the ointment of briony, the ointment of swines bread called cyclamen, vpon which if need be a plaister of like effect

fect may haue very good vse, as diachylū magnum, the emplaister of melilote for the splene: ceroneum, diamelilotum of Andromachus &c. to these preparatiōs, & disposing of body, & humor to the purging. If it seme good vnto the phisitiā, & for variety, baths would be vsed of mol-lifying & moderately warming simples, as of mal-lowes, marsh mallows, holihoock, chammomile, melilot, peniroyal, limeseed, roses, &c. In which decoctiō lukewarme, the body is to be kept half an houre at a time (or as present occasion shall direct) fasting, and in the while the partes vnder the short ribs suppled & exercised with a softe hand, anointed with oile of capers, oile of bitter alomonds, & a few drops of petroleum mixed therewith. After the body hath bin thus prepared & the humour somewhat more loose, & easie to moue. purgation is next to be attēpted: by stōole rather then by vomit, except the party bee verie apt thereunto, & the melancholy be chiefly seated therabout. The simples proper to purge melancholy are these following: Sena, polypodie, blacke hellebore, and white, the azure stone, and more gentle then it, the Armenian stone, all which diligently prepared and corrected, & ministred in quātity meet for the patients strēgth enter combat with this humor, & with such force chaseth it out of the bodie, that it followeth it e-uen into the stōole. The compounds are diasena confectio hamech: hieralogadion: pills of fumi-tory, Indæ, of the azure, and Armenian stone, in which the simples before mentioned receaue their correction, & due preservation, farre more safe to be vsed then the simple alone, all which
purgers

purgers are to be receiued & mingled with some moyſting decoction, as of barley, with borrage, bugloſſe, violet leaues, & ſyrop of violetes, borrage, bugloſſe &c. if they be electuaries, or powders, and if they be pills, a thin broth, drunke immediatly after them, that both the liquid ſubſtance may giue a ſpeedie conueyance, and the dry humour ſoaked with that forme of medicine, may more gently yeelde, and giue place to the purge. Whē the medicine is felt now to haue paſſed the ſtomach which is perceaued that it yeeldeth no medicinable taſt to the mouth, by belching or breath, then ſome broth may be taken, made of ſuch kinde of fleſh and herbes as haue bene before mentioned, & ſo (till the working ceaſe) the whole action of the medicine to be endured. Thus much for purging by ſtoole: if vomit be thought more neceſſarie, (as I iudge it verie neceſſarie in you) whatſoeuer emptieth the ſtomach by prouoking nature that way (except the matter be verie hard to mooue, & deepe ſettled) ſhall ſuffiſe for that ſort of euacuation. Vomit is very neceſſarye when the ſtomach is moiſt and waterie, and maketh ſhew thereof by much ſpitting, when the patient is trobled with ſoure belching, and when the meate is perceaued (in mouing of the bodie) to be looſe, and iogge in the ſtomach: then I ſay all other circumſtances concurring together, vomit is to be vſed: firſt of the gentle ſort: of which kinde are radish rootes, and ſeedes, pompeon root, nettle ſeede, aſtrabacka root or leaſe &c. if the cauſe & ſtrength of the melancholicke require a greater force of medicine, Stibium, & white hellebore

are singular in this case: which both would bee ministred in fat broth: the substance of Stibium, and the infusion of neesing powder or white hel-leborus: being in substance most dangerous. This kind of hellebore more helpeth the fancy, and correcteth the braine, and the other more dealeth with the humor, and both discretly vsed performe a most wholsome euacuation. If the melancholicke doe labour much in vomiting, minister drinke or thin broth, so shall the vomit be with more ease discharged. All perturbation of the bodie being ended, and the medicine ha-ving wrought the desired effect, the face is to be refreshed with some mixture of rosewater, and vineger, and rose water is to be smelled vnto, the mouth to be washed and some conserue of red roses, with a quarter so much of quince preser-ued, & one drop of oyle of cloues, or cynamon, would be receaued to strengthen the stomach a-gaine, to settle it quiet, and if any qualitie of the medicine remaine to correct and alter it, what soeuer thereby the stomach should feeble of dis-contentment. This emptying of stoole & vomit, is so often to be repeated, & by such distance of time, as neede requireth: the strength of the me-lancholicke wil beare, and the humor admitterth of preparation: especially the spring & fall craue this emptying at large.

CHAP. xlr.

The manner of strengthning melancholicke persons after purging: with correction of some of their accidentes.

Betwixt

BEtwixt the spaces of purging regarde is alwayes to bee had of strengthening the stomach, liuer, and splene, with some ointment and fomentatiō outwardly, of a moderate astringent vertue, and some inward medicine compounded of such simples as are accompted familiar, and simpaticall to those partes: as of inward things, to the stomach, mintes, betony wormewood, sugar roses, mastick, galāga, mace, cloues, cinnamon, amber ginger. &c. of which, potions, powders, and electuaries would be made, and vfed for the stomach. Of the same matter fomentations would also be made, especially of Cammomill, roses, wormewood, and agrimony. Of compoundes conserue of wormewood, of sage flowers, of *Enula campana*, of mintes are singular comforters of the stomach and bowels: the same vertue haue greene walnuts preserved, embilike myrobolans, and greene ginger: lozēges of *Aromaticum rosatum*, *Dianisi*. The ointmentes are to be made of red roses, corral, masticke, mintes, cloues: cinnamon, gumme, aloes, with oyle of wormewood, masticke, quinces, &c. and here the emplaster of a crust of bread, described of *montagnana* greatly strengtheneth the stomake, as also the stomach plaister of mesue. For the liuer these are meetest strengtheners: liuerwoorte, maiden heare, agrimony, fumitory hoppes, asparagus, wormewood, horehound, germander, saunders, yuorie roses, rayfiges, *iuncus odoratus*, *Calamus aromaticus*. &c. of which stufte potions, powders, electuaries are to be receiued inwardlie, and fomentations, oyles, ointment and plaisters to be applied

ed outwardly. Of compoundes conferue of fumitory conferue of wormewoode, conferue of maiden heare, Dialacca, Diacurcuma, Diacostum, open obstructions, and leaue a strengthening vertue in the part : of the splene, hoppes, dodder, ceterach, heath, caper barkes, tamariske, acorus, gumme lacca centaurie be peculiar comforters. Of inward compounde : diacostum : diacalamentum, diacapparis, conferue of ceterach. Of outward meanes, oyle of capers, oyle of spike, and oyle of lillies compounded with mastich, cloues, cinnamon, saffron, costus, and Calamus aromaticus are openers and comforters of the splene : and of oyntmentes, martiatum magnum : of plaisters, Diaphenicon, &c. These wholesome medicines after the purges haue satisfied the phisicians intention, would be vsed and much applied both in respect of the parties disposition through the melancholicke humor, and also by reason these doe sustaine the greatest force of purgations, and preparations afore said. and whose natures are easily dissolved, and alwaies require a strengthening simple mixt with the rest : though they be of contrary operation. In the meane while of this preparation, and purging : both in respect of the fancy, of the brayne, and affection of the heart, and the complexion of both, put out of frame by the humour, these two are chiefly to be respected, with cordials, and medicines appropriate. Cordiall simples are these: borrag, buglosse, the iuice of pipins and permaines, balme, Carduus benedictus, scabions, basil seede, vnicorns horne, beazer stone. yuorie, pearle, saphyre, hiacint, corall,

rall, amber, limon, and citron pile, cynnamon cloues, wine, suffran, angellica, marygooldes, with a number of like nature, the great prouidence of God being such that this noble part of the heart hath moe helpes and comfortes peculiar thereunto, then any part of our body besides. The compoundes vsuall are these: conserue of borrag, & buglosse flowers, of orange flowers, of gylliflowers, and carnations, diama-gariton calidū, the electuary of precious stones, letificans Galeni mithridate dianthos, &c. Of the decoction of which hearbes afore mentioned, epithemes may be made, and quilts of the powder of them, be sprinckled with malmsey & vinegar. Which forme of outwarde medicine made of simples agreeable to the stomach is good thereto also to be applied: whose mouth doth greatly agree with the heart, and easily driueth into passion. As the hearts affection is to be corrected, by amending the instrumēt: so the braines conceite requireth no lesse regarde: for which these medicines following are yeelded to our cōfort: sage, betony, sweet mariorume, rosemary, chāmomil, mirtle, rue, peony, spite, storax, benoyne cloues muske, amber greece. Of compounds: conserue of rosemary flowers, of acorns of betony, of stechas, sage, peony, and primerose Dambra, Diamoschum dulce, and amarum. Neither is the braine and hart only cheered, & comforted by the inwarde receiuing of these simples onely, but whasoeuer of them is of pleasant and fragrant smell, that agreeth with ech, & giueth recreation and increale to the spirits of both. So that sweete smells are both in respecte of heart
and

and braine most comfortable to the melanco-
licks. Thus the melancholick body, dieted, pre-
pared, purged, & strenghtened, what is there more
to be done of naturall meanes: onely this: After
all this course taken, and diligently obserued so
long as it shall seeme expedient & necessary to
the learned phisitā for the health of this melan-
cholick patient, (among whome I accompt you
the subiect of this my counsell) nature must haue
a time and respit giuen, to try her own strength,
according to the counsell of Ruphus, and not to
be tiered with medicine, the diet notwithstanding
being kept diligently which hath bin prescribed
and all kinde of honest exercise, and recreation
practised & procured. If the melācholy be adust,
(which it is not in you) then breedeth it a kinde
of fury, and madnes, and requireth a cooling: &
perticular consideration: whereof (because it is
very rare in respect of the other kinde, and ente-
reth into the rancke of euident disease) I minde
not here to discourse being only willing thus far
to satisfie your desire, wherein your case (& such
as are in like cōditio with you,) require it. If any
accidentes befall you through this infirmity, of
hardnes of body you may vse the clister before
mentioned without the purging medicines, with
three ounces of oyle, and as much of honie: or
you may take an handfull of mallowes, holy-
hock, violet leaues, beete, and fetherfew, annise
seedes, or fennell seedes halfe an ounce beaten
with an handfull of course wheate branne tied in
a linnē cloth & boiled in thinne whay: to a pinte
of which being strained, adde oyle, and honie,
with halfe a spoonefull of salt: and receaue it for

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a clister

a clister: or drinke fasting a spoonefull or twaine
of sweete taller oyle in a draught of whaye:
or eate a quarter of an ounce of conserue of da-
maske roses, with xxx. graines of the purest salte
peter, and drinke it: and especiall ye let your
broathes alwayes haue some soluble hearbes,
that may giue you that benefite, as mallowes,
violetttes, mercurie, aretch, beetes and such
like. If your sleepe fayle you through vehemencie
of cogitation, and feare: let your handes
and feete be washed with the decoction of dill,
chammomile, lettice, poppie mallowes, and
willowe leaues: and annointe them with oyle
of poppie seedes made by expression: or take
a dramme of Mithridate, siue graines of Opium,
three of saffron, with a spoonefull of malmesey,
and a graine or two of Camphire: put all into a
limon pill emptied of the iuyce, and smell to it
often about your ordinary houre of sleep: which
meanes if they bring not the desired effect, (swal-
low twentie graines of the pilles of Cynoglosse,
or take halfe a dramme of Philomum going to
bed, for other some other wholesome opiats me-
dicine well corrected. If your body bee much
troubled with winde (as it is for the most part a
companion of this kinde of melancholie:) yee
must vse a fomentation to your stomack belly
and partes about the short ribbes with oile and
malmesey wherein rue, fennel, cummine, and an-
nise seedes, and hearbes haue bene boyled, and
inwardly you are to take fasting Deatrion pip-
trion, diaciminū, or diagalanga the quantitie of
a nutmegge at a time: and now and then cere-
cloath of gummes, with oyle, of mints, and rue,
worne

worne vpon those partes, shall be of great force
to waist the winde, to warme them, and to giue
them strength. Thus my friend M. haue you my
whole counsell, what I iudge meete for you in
this case, my philosophicall discourses to passe
your time with, who hath alwaies delighted in
philosophie: my consolation in respect of that
Christian duety which I owe you, wherein if I
haue so busied my selfe, that my care that waye
hath exceeded my power, & habilitie, so esteeme
it, and so measure that discharge. My phisicke,
cure: of diet, of preparation of your body, of eua-
cuation, of strengthening, of correcting, and cut-
ting of certaine troublesome accidents that fall
to this humour, it is not so copious, and absolute
as peradventure may fitte your estate, and leaue
no question of doubt, but (if I mistake not
the case very much) for substance and grounde
of the cure you shall not neede to make farther
inquirie. Although I remember your trauaile in
philosophie, and studie of phisick, to which both
you haue had a naturall disposition, and take
pleasure in reading our writings of precept and
rule take aduise of some learned, and vertuous
phisitian about you, and aduenture not vpon a-
ny part of euacuation without his direction: O-
therwise you haue this as a touchstone to proue
the skill of such lewde people as at this daye are
impudently bolde with the hurte of others, to
deceiue boasting, & lying, and couering the po-
uertie of their vnderstanding, with gorgeous
wordes, and rich pompe of phrase: otherwise be-
ing as empye of knowledge as they bee quite
voide of all vertue & honesty. I say let it be a rule

to square & trie them by: and if such knowledge
(whereof here you may haue the tast) be necessary in an infirmitie of no perill of life) though
it make it tedious, and irkesome) what aduise-
ment and care is to be had whome to call for, &
what phisitian to make choice of in diseases
full of daunger, sharp, and swift, and whose cure
(if art be not in all pointes perfourmed) is not
without leauing such scar, that no rebating, no
deterfiue medicine is able to pare & wipe away
the blemish: not an eye sore, but a mayme, and
fixed imbecillitie in stomach, in braine, in hart,
or liuer, nor that by natures error, or by an ordi-
narie breach of diet which are more gentle, but
through an outward violence and force, against
which nature hath no skill to helpe it selfe, nor
power to resist. As I giue you this warning to be-
ware, so whosoever shal reape any fruit of my la-
bour taken in hand for your sake, let them also
take this admonitiō from me, rather then to at-
tend with their own hurt, & expence, the instru-
ction and discipline which experience bringeth.
Thus my good M with this caueat, I commend
the blessing & successe of my labour to the Al-
mighty, who restore you if it be his wil sound in
body, chearefull in mind, and assured
in faith of his sweete mercie
and fauour.

FINIS.

